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**CHRISTIAN
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A Journal of Religion

Frederick W. Norwood

on

What the War Did to My Mind

Has Evolution Betrayed
Science?

By Arthur Holmes

Why Organized Labor Falters

An Editorial

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EDITORIAL

AT LAST, the proposal to do something decisive about war has become a vital issue in international diplomacy. Our state department has taken a long time to prepare a response to M. Briand's gesture of last April

Mr. Kellogg Goes

M. Briand One Better

offering to sign a solemn agreement with the United States renouncing the use of war "as an instrument of policy" between the two nations. But Mr. Kellogg has made reply which is worth waiting for. He strikes a chord of cordiality and wisdom. In a note delivered to the French ambassador on the day of our going to press, the secretary of state offers not alone to enter into a pact with France "renouncing war and condemning it," but to extend the pact to other nations as well, "thus perfecting among the powers of the world an arrangement heretofore suggested as only between France and the United States." Instead of a bilateral treaty, Mr. Kellogg proposes a multilateral treaty, and he concludes his note with the offer to cooperate with France in the drafting of such a treaty which, he says, the two nations would then jointly offer to other nations for their signatures also. At last it begins to

appear that the machinery of outlawing war has been set in motion. Except for Senator Borah's resolution in the United States senate, the effect of which is to declare the outlawry of war to be the peace policy of America, M. Briand's offer of last April was the first official gesture in history in the direction of the renunciation of war. The Borah resolution not yet having been pressed to a vote, the Briand proposal, which pointed in the same direction, has kindled special ardor and zeal among peace workers, because it has been assumed that M. Briand would not have spoken had he not been sure of the backing of his government. Here, it was felt, we were dealing with an authoritative peace proposal. Mr. Kellogg's note, to be sure, lifts the original Briand proposal from the status of a special arrangement with France to an arrangement which the United States declares it will enter upon with all the nations of the world. Thus the Kellogg proposal points definitely toward the goal to which the Borah resolution looks. And if it finally takes form in a treaty from which such confusion and dangerous provisions as, for example, compulsory arbitration or the attempt to define an "aggressor" are rigidly excluded, there is ample ground for believing that the nations will have set their feet in a path which leads in a quite different direction from any which they have yet trod.

Will France Accept the Kellogg Offer?

WHAT ATTITUDE may we expect France to take to the Kellogg modification of M. Briand's original offer? That remains to be seen. But the proposal to extend the treaty to other nations beside France is an acid test of M. Briand's motive in making his original proposal. On the whole, it may be said that opinion in the United States and elsewhere has regarded the French proposal in the most generous way. But there has been a sort of whispering current of interpretation which chose to see in the offer a bid for a specially favored relation between the United States and France. We have been reminded of the failure of France to secure the triple alliance with England and the United States against Germany to which Mr. Wilson agreed at Paris. And we have been told that France in offering to sign a treaty of eternal peace with the United States was not actuated by a genuine peace motive, but by her desire to get half a loaf in lieu of the whole loaf which Mr. Wilson failed to deliver. M. Briand desired to make sure of the

special goodwill of American in the event of another war with Germany, it was said. It was added too, that such a special display of friendship would be no disadvantage to France in negotiating a settlement of her debt to the United States. In all this cynical whispering the better mind of America has taken no stock. All schools of peace thought have united to acclaim the Briand proposal as a sincere gesture toward the abolition of war. And all our peace groups have worked together to persuade Washington that there was almost a unanimous public opinion asking for a favorable response to M. Briand's challenging offer. That response has now been made. From the standpoint of world peace it is far more significant than were it a simple acceptance of the proposal for a bilateral pact. It opens the door toward the universal outlawry of war. We do not see how France can reject the larger ideal which Mr. Kellogg, following Senator Borah's suggestion of last April, has now put fairly before her. If M. Briand is unable to accept it, or if he accepts it with such conditions and provisions as will make it unacceptable to the United States, it will confirm the cynics in their interpretation of his original motive and put the present government of France in a most unfavorable light. We prefer to believe that by the time these lines are read it will be known that the path is clear for these two great nations to sit down together and write a treaty renouncing war which they can jointly offer to the rest of mankind.

The Opportunity At Havana

BY THE TIME this issue of *The Christian Century* reaches its readers President Coolidge plans to be well on his way toward Havana. There he will open the sixth Pan-American conference. The delegation from this country will be headed by Mr. Charles Evans Hughes, and will include Mr. Henry P. Fletcher, former ambassador to Mexico and Chile, and now to Italy; Mr. Dwight W. Morrow, ambassador to Mexico; Mr. Noble Judah, ambassador to Cuba; Mr. Oscar W. Underwood, former senator; former Judge Morgan J. O'Brien; Mr. James Brown Scott, secretary of the Carnegie endowment for international peace; Dr. Ray Lyman Wilbur, president of Leland-Stanford university and chairman of the institute of Pacific relations; and Dr. Leo S. Rowe, director general of the Pan-American union. Here is surely the strongest contingent that the United States has sent to any international conference for a long time. Mr. Coolidge's act in leaving the country in order to participate in such a gathering has but one parallel—the journey of President Wilson to the Paris peace conference. Nothing has been omitted that could be done to convince the states of Latin America of the importance which the United States attaches to this conference, and of its desire that the issues now tending to undermine the good relations between this country and its southern neighbors shall be talked out in the presence of as competent representatives as can be found. The last session of the Pan-American conference, held in Chile in 1923, increased rather than diminished the misunderstanding between the United States and the Latin republics. It is evident that much opinion in South America fears that this may happen again at Havana,

for many important newspapers in Buenos Aires and Santiago have been proposing a postponement. But the United States insists that the conference be held according to schedule. It is to be hoped that this insistence is based on the belief that the American program, when disclosed at Havana, will make an end to suspicion and open a new period of mutual understanding.

Toward the Codification of International Law

AS we have said before, this Havana conference is likely to do more harm than good if the President does not take there some specific and radical proposals for readjustment in the interpretation of the Monroe doctrine. With a campaign under way in Nicaragua, and military occupations established in Haiti and Santo Domingo—to say nothing of the Platt amendment hanging over the very state in which the conference meets—the mere recitation of the pious desire of America for peace and brotherhood in this hemisphere will have little effect save to deepen the suspicions of our Latin brethren. What they seek is some earnest of the intention of the United States to deal with them as equals. The best opportunity which the Havana conference will afford for this purpose will be in consideration of the second item on the agenda: "Matters of an inter-American juridical nature." A commission of jurists met in Rio de Janeiro last year to study methods for the pacific settlement of international disputes, together with means for the securing of uniformity in commercial, maritime and other forms of law. The report of this commission will come before the Havana conference. By a little wise handling this report may easily be made the basis for a consideration of the possibility of a Pan-American union of states with legal and political interests transcending the present organization with its cultural emphasis. It is the contention of the Latin states that future tranquillity in this hemisphere depends on the readiness of the United States to act in concert with, rather than in disregard of, the other American republics. And this requires, according to the Latins, a free discussion of actual political difficulties in these Pan-American gatherings. If there could be a genuine codification of law—which surely should include the law covering such matters as interventions and debt collections—the basis for this future political cooperation might quickly be found.

Finding the Causes of the Colorado Coal Strike

AS TEMPERATE and convincing a statement as we have seen of the causes which have produced the present strike in the Colorado coal fields is the report adopted by the Weld county ministerial association of that state. This is the county in which occurred the bloodshed at the Columbine mine on November 21. Within a few hours after the horror the ministerial association had an investigating committee in the field, and it is the report of this committee which the association has unanimously adopted and given to the world. The committee points out the part which the public and the mine operators played in allowing conditions to reach the point which they had reached when firing began. It calls the principal grievances of the miners just

Their wages have run from \$5.25 to \$5.75 a day in Colorado, with an annual total in the neighborhood of \$1,100. The ministers rightly think this "in a country as prosperous as America inexcusably small for so hazardous an employment as mining." In Wyoming and Montana, neighboring states in which the United Mine Workers of America are organized, the daily wage is on the \$7.75 Jacksonville scale, while in the unorganized states of Utah and Arizona the committee reports it to be from \$1.25 to \$1.75 a day higher than in Colorado. The investigating ministers seem to have little use for the Industrial Workers of the World, who lead this strike, but they are clear in their conviction that the strike has been caused by conditions in the industry rather than by the sort of organization which the miners have joined. And it is anything but a pretty picture that the report draws of the way in which the state's industrial commission refused to hear the men's grievances before violence was committed. There is some consolation to be found, in the midst of this industrial tragedy, in the way in which this entire ministerial association has been able to pierce to the essence of this dispute, together with the clear expression of the Christian gospel of social justice which they have incorporated in their report.

What Are We In For In Nicaragua?

FIVE DESTROYERS are steaming for Hampton Roads, to provide a thousand more marines with the fastest possible transportation to Nicaragua. Evidently the 1,500 marines now stationed there, together with the larger Nicaraguan national guard which they have armed and trained, are hard pressed to maintain control of the country. Fighting which ushered in the new year was described as "the biggest battle participated in by American troops since the world war." It appears that the announcements of pacification which followed the trip of Colonel Stimson last summer were somewhat premature. It is six months since the marines fought off the attack of General Sandino on the town of Ocotal. So terrible were the casualties inflicted on the Nicaraguans in that engagement that the American authorities dropped Sandino out of consideration. The liberal party, under which he had been fighting, repudiated him, that being the only way by which it could gain permission to nominate a ticket in the coming elections, which American troops will supervise. Congratulations were extended to the Washington administration that, having slipped into an unpleasant situation, it had cleaned things up so quickly. Even if the methods employed had been a bit high-handed, the results attained were thought to have justified the means used. But now this complacency is shattered. General Sandino is no fugitive, but in action at the head of a formidable force. Furthermore, he is attacking in January just a few miles from where he was attacking last July. That victory has not even succeeded in moving him far, let alone eliminating him. The official communiques issued at Washington consistently refer to Sandino as a bandit, and the fiction is to be imposed on the American public that the marines are pouring into Nicaragua in order to put down banditry. But the same communiques comment on the fact that the Sandino forces are better armed, better drilled, better led, and in larger number than ever before. The actual fact is that the United

States has set up a puppet government in Nicaragua which can only be maintained by marine bayonets, and that this general whom we would exterminate as a bandit is, in the eyes of such of his countrymen as resent the American intervention, their last patriot leader, fighting with his back to the wall against overwhelming odds. The fighting in the Philippines began in much the same way, and it took three years to bring it to an end.

Law Does Not Make Military Training Compulsory

THE OPINION editorially expressed in these pages a few weeks ago to the effect that no federal law requires military instruction to be compulsory in any college and that land-grant colleges, such as the University of Wisconsin, which have made military training optional have not in any sense "broken faith" with the government, receives confirmation from high sources by statements quoted in a pamphlet entitled "Militarizing Our Youth," issued by the committee on militarism in education. In 1923 the secretary of the interior wrote: "Instruction in military tactics is obviously a requirement on the states as are the other branches which are mentioned (in the Morrill Act of 1862). It does not appear, however, from the federal legislation that the instruction in military tactics is any more obligatory on the individual student than is instruction in agriculture or mechanic arts." In 1927 the present secretary of the interior wrote: "A land-grant college, by changing its course in military training from a compulsory to an elective course, would not suffer any diminution in the appropriations that it now receives from the United States government under any of the acts of congress providing aid for such institutions." In as much as the administration of Morrill funds and the oversight of the land-grant colleges so far as concerns the disbursement of these funds and the accounting for them are vested in the department of the interior, the opinion of the secretary is a ruling of high authority. No secretary of the interior, so far as we know, has ever given a different opinion. And the war department, whatever may be its interest in having compulsory military training continued, does not attempt to support it by any different interpretation of the law. The secretary of war, John W. Weeks, referring more particularly to the national defense act of 1916, amended in 1920, wrote in 1924: "The national defense act does not make military training compulsory at any of the institutions which receive the benefits authorized by the act. So far as the war department is concerned it is optional with the authorities of the school, college or university whether military training shall be an elective or a compulsory course in the curriculum."

Bringing Pressure to Bear On the Colleges

YET THE ENTHUSIASTIC friends of the R. O. T. C., and some of its members, seem to consider it treason to oppose that compulsory feature of military training which the secretaries of the interior and of war assert is not required by law. At Ohio state university a student pastor and reserve chaplain was recommended for dismissal by the R. O. T. C. commandant for stating his disapproval of compulsory

drill. The regents of the University of Nebraska issued a statement, after three student pastors had cooperated in a movement to have drill made optional, urging the churches which supplied religious workers to the institution to "select only those who will cooperate with the university authorities in maintaining the policies of the school." Opposition to compulsory drill was one of the reasons for forcing out the Y. M. C. A. secretary at the University of Georgia. A lieutenant-colonel in the army wrote to the president of Oklahoma university warning him against a coming speaker who was to speak in opposition to compulsory drill and urging him to curtail such "pernicious activities." The unsuccessful resort to similar tactics of suppression at the Colorado school of mines has already been fully reported in these columns. The argument for compulsory military training is summed up concisely in this paragraph from a little book which, in moderate tone, attempts to say all that can be said in favor of the present program of education in military tactics, "Every Man a Brick," by Merritt M. Chambers: "The argument in behalf of the continuance of military science as a required subject is so simple as to admit of very brief statement. In order to have more than a very small percentage of all students enrolled in any subject in a college curriculum, it is necessary to make the subject one that is required for all students at some time during their college career. If military science is a desirable subject at all and if it ought to be taken by all male students, then it is fairly obvious that it must be retained as a required subject if the ideal is to be reasonably nearly attained." Brief and simple as that statement is, it might be made still briefer. If military science is to be taken by all male students, it must be made compulsory; otherwise they won't take it. That is the whole truth of the matter. So many students realize the worthlessness of it, both to themselves personally and to the country for purposes of "national defense," that they simply won't take it unless they have to.

Why Organized Labor Falters

ORGANIZED LABOR was never in higher favor in this country than it is just now. That does not mean that it is accepted by all employers or even by any large number of them. It means only that the enmities are less sharp, that strikes are fewer, that denunciations of unions as radical, socialistic and dangerous have come to have a hollow sound, and that labor leaders are listened to with an increasing measure of respect. Under Mr. William Green's administration the American federation of labor is pursuing a constructive policy, seeking cooperation with employers, settling jurisdictional disputes, and cultivating the understanding and favor of public opinion.

The day of the strike and inter-union jurisdictional conflict is not over. In certain centers, such as Chicago, there have been examples of both in late months that make it difficult for friends of the labor movement to defend the movement at large against the disrepute brought upon it by local rabid and unprincipled partisans. The time has come when the friends of labor have a right to demand that the national

organizations disavow the roughs who use gunmen's methods and denounce the guerrilla-like policy of local leaders who involve the whole movement in shame. Labor can maintain the right to strike all the more securely by excommunicating those who put that right in jeopardy through abuse of it. The right to strike is dependent, in the last analysis, upon public opinion, and labor leaders would do well to keep the record clear of inexcusable violence or they may find public opinion lining up with the injunction judge in the battle they are now inaugurating to curb the injunction evil.

Labor may pay too great a price for the increasing favor it is now gaining. If there were nothing more involved than wages, hours and comfortable working conditions, then the winning of collective bargaining and trade committees would be the last goal of the movement. With labor recognized as a bargaining factor, negotiation could be trusted to work out as nearly a square deal in relation to wages and hours as the hit and miss conditions of competitive enterprise permit. But such a goal reaches no farther than an acceptance of the present capitalistic, so-called competitive order, and limits the status of labor to that of wage earning merely.

Under such a conception labor might ignore the general public and enter into arrangements with industrial business that would hold up the consumer. One slogan of the mine leaders in the present coal strike is "charge enough for coal to pay the wage scale." That may be temporarily justifiable when the wage-earner faces an industry in chaos, but if adopted as a permanent basis for the coal business such a policy would not only mean paying a half-million miners full wages for half-time work, but compelling coal consumers to pay mine owners indefinitely dividends upon hundreds of millions of capital that worked only half-time as well. So that a program which is justifiable when a great host of wage-earners and their families face disaster, and may be excused as a war slogan, as a permanent policy would simply make the entire industry semi-parasitic. The employer cares little as to how high wages are or how short hours are if the cost can be charged up to the consumer, but since it is itself the chief consumer, labor, even if it had no moral scruples, could not afford thus to rob Peter to pay Paul.

The consumer has already largely lost such protection as competitive enterprise and the free working of the laws of supply and demand once gave him. Competition has been effectually nullified by trusts, monopolies, syndicates, interlocking directorates and "gentlemen's agreements." The farmer alone is left without effective ability to control and gauge his production in such a manner as to prevent an overproduction that spells near-ruin. Industry is in at least the initial stages of an engineering process that takes account of enterprises as a whole; for labor merely to enter the ranks of that business manipulation which thinks only in terms of price and production would only mean its ultimate absorption into the heartless economy of dollar making.

The labor movement is something infinitely greater than an organized demand for better wages and hours; it is a great human movement on behalf of the fourth estate—an effort to lift the toiling millions fully up and out of that social stratification which began in slavery and which to this day makes property legally of superior consideration.

The signs are abundant that there is a playing down, in

dominant labor leadership today, to the prevailing mentality of babbity, one-hundred percentism and red baiting. Mathew Woll keeps his high office in the civic federation with all its record of Easleyism; employers associations and chambers of commerce do not shout more raucously with indiscriminating denunciations of radicalism than certain union manifestos. Many labor leaders vie with the lords of capitalism in their devotion to high tariffs, and worship at the political shrine of "the greatest secretary of the treasury since Hamilton"; the apostles of military preparedness have been in higher favor in A. F. of L. councils of late than have the apostles of peace, and the list of labor leaders whose salaries and scale of living compare favorably with those of the highly-paid managers of capitalistic enterprise grows apace.

That labor unions do suffer from the wild and impractical efforts of extremists who parade as radicals is undeniable, but one is impressed quite as much with the indiscriminating denunciation of reds by the orthodox unionist as by that of the orthodox one-hundred percenters in the chamber of commerce, which is to say, not at all. Used by labor leaders, this is simply a cheap and easy way to meet the charge that labor itself is radical and to gain prestige with a thoughtless public.

When the rank and file of the unions demand "wholesome beer" and join in the clique of the hundred percenters, this may be excused as due to the mental limitations of men who have been denied the boon of education and a more discriminating culture, but when resourceful leaders promote both these things the discerning friend of labor has a right to suspect that there is either a lack of vision or a deliberate stooping to demagoguery for the sake of playing safe. A leadership with the vision of real statesmanship would speak more in terms of world-wide peace and of humanity, of a true rather than a pseudo-patriotism; it would seek to educate the rank and file in an economics that goes deeper than protective tariffs and Mellonism; it would not leave the shallow demand for "wholesome beer" without a challenge on behalf of household economy, labor efficiency and social reform, and it would practice more vicariousness in its leadership than is implied in ten and fifteen thousand dollar salaries, paid largely from the dues of wage-earners whose incomes are from ten to fifteen hundred dollars a year.

Organized labor's greatest danger today is not from the old opposition which sought to deny it the right to organize, though that opposition, belated and bourbonized as it is, is not yet dead; its greatest danger lies in its growing strength and respectability. It is a great gain when the underprivileged become prosperous and socially respectable, but it is a greater loss when, having gained these desirable boons, they join the privileged orders and lose their passion for social progress in a smug and orthodox let-well-enough-alone sort of attitude. There are whole trades not yet organized in America, and these furnish a vast depressed class; there are the millions of Negro workers who, whatever union resolutions may declare, are still effectively denied union membership, relegated to the ranks of workingmen available for the open shop and made potential strike-breakers; there is the whole heartening and promising experiment in cooperative enterprise; there is the undeniable demand for shop organization and for industrial unionism; there is the growing

interdependence of political and industrial life, and there are the increasing opportunities for cooperation in the international ranks of labor. If the organized American labor movement fails to produce a leadership characterized by a statesmanship able to envision the situations made mandatory by these larger issues it will fail as a human movement.

Organized labor has won practically every gain made by labor since the industrial revolution began. Its aim should be, of itself, to bring a social revolution equal in its gain for humanity to that brought by the industrial revolution. That thing it cannot do unless it challenges the whole regime of capitalism by offering, as steps in social progress, a program of fraternal cooperation without the dogmas of Marxism, an application of the principles of democracy to industrial organization, a ringing challenge to laissez faire and the whole system that rests on profits first, and a contribution to an era of world peace wrought out on the basis of humanity first. This it cannot do by becoming orthodox, socially respectable, bureaucratic, and a mere factor in a capitalist society. Capitalism is only a phase in social progress; it is no more permanent than was feudalism. The rise of the third estate put an end to feudalism; the rise of the fourth estate should profoundly modify capitalism by inaugurating an era of industrial democracy and cooperation. Leadership in this direction belongs to labor.

Youth and Missions

THE TRAVELER to the recent Student Volunteer convention at Detroit took with him at least five questions: To what extent is the missionary enterprise being freed from the control of traditions established by the western imperialistic state? Can the so-called social gospel which has emerged with the passing of authoritarian dogma among the progressive churches of the west authenticate itself in dealing with the spiritual problems of the rest of the world? Have the missionaries begun to make the readjustments in their thinking demanded by the conclusions of the young discipline of comparative religion? Does the missionary enterprise realize the ethical betrayal involved in its protection by the modern military state? Is the new missionary leadership and the new missionary himself, intellectually, as well as spiritually, prepared to mediate the Christian contribution in the solution of contemporary international problems? Other questions were undoubtedly in the mind of many an observer of that great gathering, but these five must have been common to all those with any sense of the changing situation now confronting and challenging the missionary movement.

On all but one of these points, the traveler must have gone away from Detroit reassured. There was no attempt to assert that the problems enumerated have been solved. Indeed, it was declared again and again that they have not been solved, and that no immediate solution lies in sight for most of them. But it was clear that the problems are perceived, their importance acknowledged, and that such wisdom and strength as the present missionary leadership possesses is being turned to their solution. The one question which cannot be answered with equal assurance is the last one. Is the new missionary fit for his new mediatorial task?

So far as the evidence at Detroit went, it can be said that there is every indication that the men and women already in mission work are consciously dedicating themselves to this task with an ever-increasing proficiency. But there was little indication that there are many recruits ready to follow in this task whose preparation or viewpoint fits them for its exactions.

The Detroit convention, more than all the church gatherings of the last three or four years, marked the passing of the old missionary leadership. The faces of the presiding officers and of the committee in charge of the program were new faces. Dr. John R. Mott was present, but only to deliver a single address. Mr. Eddy spoke and Dr. Robert E. Speer spoke, but neither held the commanding position which they have in times past. There was no Bishop McDowell, no Dr. Samuel M. Zwemer, no Robert P. Wilder. Secretaries of the mission boards were conspicuously absent. It appears, however, that while the older leadership is passing, the newer has hardly yet appeared. There were a few Americans put forward to speak. Some of these were missionaries; some were persons who have become familiar to students through recent service in the Student Volunteer movement itself. But for the new note of leadership which the convention managers were obviously seeking they turned, interestingly enough, to an English Quaker, Doctor Hodgkin, an Anglican, Doctor Holland, a Scotch Presbyterian, Doctor Mackay, a Canadian, Doctor Roberts, and a Chinese, Doctor Wei.

Detroit marked also the passing of old missionary ideas. There was drama in the moment when Sherwood Eddy finally and publicly repudiated that famous war-cry: "The evangelization of the world in this generation." No one challenged him; no one attempted to maintain that what is still needed is—to use the Eddyian phrase—"a Paul Revere's ride across the world." The problem of missions has become, in the thinking of the speakers at Detroit, the problem of world christianization. And this new phrase contains all the social, economic and political implications that the most advanced prophets of a comprehensive gospel have been preaching since the days of Rauschenbusch. The unchristian acts and attitudes of so-called Christian nations were frankly admitted to be the great hindrances in the path of the missionary. Gunboats on the Yangtze were conceived as more inimical to the establishment of the rule of God among men than idols in temples along that river's banks. Indeed, the gunboats were mentioned again and again, and we do not recall having heard the idols mentioned at all.

Moreover, it was clearly recognized that there is a problem involved in the assurance with which a westerner undertakes the exportation of Christianity from an unchristian environment. Returning to the questions with which this review opened, it can be said that on the evidence of the magnificent program provided at Detroit the missionaries are rapidly readjusting their thinking; that the social gospel finds its highest expression and greatest power in the missionary enterprise now developing; that the ethical difficulties implicit in the relation between the missionary and the state which insists on covering him with a military protection are keenly sensed, and that the wrestle with these difficulties has begun.

But Detroit was also a warning that the missionary enter-

prise is in peril of failing to secure a future personnel fit to undertake its duties. In the news columns of this issue the special correspondent of *The Christian Century* speaks, as a matter of reportorial interest, of the failure of the student audience at Detroit to understand or to sympathize with the point of view expressed by many of the speakers. It is suggested, in the same connection, that this apparent chasm between platform and the audience may have been due to a false impression given by the articulate members of the audience. This much at least must be said, that of the students who spoke in the numerous discussion groups in which expression was encouraged, or of those who proposed questions to the speakers in the open meetings, a clear majority—one is tempted to make the expression much stronger—gave expression to an aggressive, uncritical, and astonishingly naïve fundamentalism.

These students still think in categories which resolve religions into "true" and "false"—there being but one true one—and the whole task of the Christian missionary is, to them, the preaching of a magical Christ as a means of saving otherwise lost mortals from eternal punishment. If the articulate portion of the Detroit delegates is any criterion, there are recruits without limit in view for the requirements of the literalistic, fundamentalist, and generally obscurantist missions which still thrive on many continents. But there was no sure promise at Detroit that the missionary enterprise represented on the platform had made itself understood by the student generation to which it was speaking, or that it had in view reinforcements who can be counted upon to carry its present advance to new victories.

Detroit, then, gave the observer a divided impression. In so far as what found expression on the platform represented the missionary enterprise in the phase it has now actually reached, the evidence was cause for great rejoicing. But in so far as what went on in the discussion groups represented the outlook on the future, the evidence was cause for profound concern. Detroit, if it signified anything, signified the advance that the concept of Christian missions has made in very recent times. But it likewise signified the danger in which the enterprise stands. The students who were most articulate at Detroit were those who manifestly had responded to a missionary appeal that has already lost its vitality. What this means as to the future policy of the Student Volunteer movement is abundantly clear. A way must be found by which the interpretation of missions which was given utterance at Detroit may be echoed and magnified on all our college campuses, until the student whose equipment fits him to understand and deal with this modern world sees in the missionary adventure his supreme opportunity for life service.

Old Men at the County Infirmary

IN A DULL gray cloud of time,
The old men sit and wait—
Shadows of disillusion—
Naked of grace, stripped and spent
By the squandered years,
Old, helpless and not wanted,
They sit and wait.

FLORENCE CROCKER COMFORT.

Has Evolution Betrayed Science?

By Arthur Holmes

THOUGH our modern inductive science is but a few centuries old, it already threatens to go the way of other systems of thought which lived their little day, ruled the reason of their age, and then quietly disappeared to take their places with the silent and ruined monuments of the past. Though our science is, in comparison with them, but an infant, nevertheless, to a growing body of thinkers, it already reveals signs of decay and ultimate dissolution. These prophets of evil include names like Hume, Pierce, James, Schiller, Ward, Haldane and McDougall, who either boldly declare that inductive science has already been discredited or else charge it, in varying degrees, with agnosticism, skepticism and pessimism. This overthrow of an intellectual dynasty exercising until recently such absolute sway over the mind of western civilization, is one of the most striking episodes in the history of human thought.

Somewhere in melodramatic fiction a tale ought to be found in which a forlorn and persecuted, but beautiful and fascinating young princess, arrayed in the simplicity of truth and virtue, flees from her persecutors who wish to make her a nun, and takes refuge in the castle of Strong Mind. When her pursuers attack the castle her protector rides boldly forth and engages them, leaving the lady safe in the stronghold. But while he battles valiantly for the freedom of the heroine, she arouses the castle guards to jealousy, leads in unseemly carousals, and finally sets the castle on fire so that it is well nigh ruined past repair. The tale illustrates the state brought about by science's taking up the foundling, evolution, and nourishing it and protecting it against its religious foes, and finally awakening only to find that this same evolution is the cause of that fatal dissolution which has overtaken modern mechanical materialistic science in the last half century.

PURE SCIENCE AND APPLIED SCIENCE

To quiet any possible anxiety of readers fearing a revolution in fact as well as in thought, we hasten to say that applied science with its manufacturing, transportation, communication, and other wonders of our age, is not for a moment threatened by the impending debacle of pure science. They are entirely separate and quite different. That is patently indicated by the two lists of names giving the most prominent leaders in each realm: one list including Aristotle, Galileo, Descartes, Kepler, Newton, Lamarck, Darwin, Huxley, De Vries, Bateson, Kelvin, Faraday, Lodge, Mach, Poincaré, etc.; and the other including Da Vinci, Watt, Stephenson, Morse, Field, Bell, Whitney, Fulton, Howe, Westinghouse, Burbank, Edison, Steinmetz, etc. The second list of applied scientists contains many men who did not know the first principles of pure science. Consequently inventions will go as merrily after pure science has perished as they did before it was invented. Cars will run, ships sail, fly and dive; telephones, telegraphs and radios will hum and sing; electric lights turn night into day, and mechanical slaves labor for our ease and comfort whether we name them electrons or Calibans.

Pure science, as everybody knows, is not a hodge-podge

of magic, superstition, alchemy, astrology and common sense, but an organized body of consistent knowledge. Being organized it has a plan, which came from the fertile imagination of René Descartes, that brilliant inventor of analytic geometry, in the seventeenth century. Inspired by his beloved mathematics he conceived the idea of organizing all possible human knowledge after the pattern of geometry, in the form of an intellectual pyramid built up of ideas or propositions, with one grand, all-inclusive idea at the top and all subordinate ideas connected with it by logical connections. His method of filling that pyramid with knowledge having proved insufficient, the inductive method was borrowed from a contemporary of Descartes, Sir Francis Bacon. That method begins with innumerable facts and draws from them theories, truths, laws and principles. The movement proceeds from the complex to the simple, and organizes our knowledge into a system at once simple and sublime.

The vision of all knowledge organized upon such a simple and comprehensive plan caught the imagination of scientists and many of them wrought long and patiently upon the realization of the ideal. Galileo, Kepler, Brahe, Newton and others stand out among the pioneers, and they were followed by a host of able physicists, chemists and astronomers. Their labors were crowned with that series of triumphs which have so gloriously enriched our age by giving us the most complete body of knowledge about the world man has ever had.

THE REAL WORLD

To make the knowledge thus garnered true, it must correspond bit by bit to a real world. The image of that world, scientists borrowed from the skies. From astronomy, the mother of all sciences, they took the hint and made all things consist of microscopic, solar systems of material particles called variously molecules, atoms, protons and electrons, all moving according to the principle of causality, or by cause and effect. For this science describing the motions of a material world, three claims have been long made: first, it is absolutely true in that its facts are obtained by observation and its laws describe real motions; secondly, it can predict with perfect fidelity natural events far in the future; thirdly, it is supremely simple. These claims, until recently, were not seriously disputed. The accuracy of scientific measurement is the marvel of experts and its power of prophecy the wonder of lay minds.

So much for the world as it is. Science conquered it and brought it under the sway of law. But how did the world get here? That interesting question which no doubt arose to trouble the primitive medicine man and still lives to irritate modern priests, also occurred to the inventor of our modern science. Descartes, who suggested that if we desire a simple solution to the problem we might assume that everything in the world grew out of a single seed; only he hastened to add, because he was a faithful son of the Roman church, we know very well that they did not! Here, then, in that mind which imagined the ideal of modern sci-

ence, was conceived the theory of modern evolution.

The further intimacy of the two was brilliantly illustrated in that first theory of modern evolution propounded about 1800 by Pierre Simon La Place and called the nebular hypothesis, which is taught in all our high schools and colleges and accepted without murmur or dissent by many of our most devoted church members. It affirms that every physical object in the world got here by the original motion of particles of matter, or star-dust, infinitely small, scattered throughout space. By Newton's laws of motion, the particles attracted each other, rushed together in space, formed rotating masses like our sun, which cooled and threw off smaller masses making planets, which in turn cooled, hardened and formed among others our earth, with all its bounteous wealth and beauty, swinging its way in the heavens with its sisters.

MECHANICAL UNIVERSE

Here then was the first promising product of that modern mechanical science which aspired to describe the world as it is now and to tell also by mechanical means how it arrived here. It showed how, without the intervention of mind, our material world is controlled and how it came into being. The heavens that so long declared the glory of God were now silent about his handiwork. When Napoleon called La Place's attention to the absence of the Deity, the author replied: "Sire, I have no need for such an hypothesis!"

But with this magnificent victory secured, the ambition of mechanical science was merely whetted to further efforts. Before it lay the animate world, intricate and manifold, a world of plants and animals in which design seemed to be plainly evident. Naturally that challenge could not go unaccepted, and the keen imaginations of many biologists labored to solve the problem of bringing living things into being by the use of matter and laws of motion alone. In about half a century this final triumph was achieved through Darwin's theory of evolution by struggle for existence.

The doctrine is too well known to demand elaboration. It was essentially mechanical. Both plants and animals always and everywhere are characterized by that kind of motion called "struggle for existence." To that they owe their varieties. For each new plant and animal comes into the world with organs different from and like their parents' equipment. If the new organs aid in the struggle for life, the individual prospers, lives long, leaves a large progeny and dies happy; if not, the unhappy possessor of adverse powers is killed off by inimical physical environment, and leaves few or no offspring to mourn his losing fight. Thus, all good traits are preserved and accumulated from generation to generation simply by the interplay of physical forces.

DEFEAT OF SCIENCE

Everywhere the new doctrine was proclaimed by the outlooks on the scientific watch towers as the long sought for completing link in the mechanistic scientific chain. The vision of Descartes now stood realized in outline. Rising on its two columns, the physical and biological sciences, the triumphal arch was joined in mid-air by the keystone of organic evolution. Nothing more was needed except the painstaking work of many scholars to fill in the details.

But the hour of triumph was the moment of defeat. As

evolution completed science, so evolution defeated it. For criticism vast and vigorous broke upon the new doctrine. It seized upon organic evolution and gripped Darwinism by the throat. For that doctrine had secured its first necessary "variations" in individuals by saying they were "germinal variations," or happened "by accident" in the egg or seed, "survived" if helpful, and thus passed on to heirs and assigns. But, as De Vries pithily put it, it is not the survival, but the arrival of the fittest that we are interested in. How did mechanistic evolution explain the origin of new traits and organs?

In a very simple manner. It said that nothing is new. Everything always existed. From the foundation of the world each and every being is contained in the seed of the world, literally contained therein, rolled up, involved in such a manner that its appearance on earth is a simple unrolling, or evolution of what was already rolled up inside. A chick, for example, is contained wholly and complete in all parts within the germ of the egg, but in size so infinitesimal that the most powerful microscope cannot see it. When it hatches, it simply enlarges till it breaks its shell and comes forth. The process is like the swelling of a bit of gelatin when placed in water. Things grow but never develop. This doctrine, now so preposterous, was and is now a corollary of mechanical science, and therefore the old evolution was adopted and heartily defended, and is yet surreptitiously upheld by some who do not see its implications.

But the theory was so utterly at variance with the common sense of mankind that, in spite of its adaptability to mechanism in general, it was soon opposed and vigorously contested by the doctrine of epigenesis affirming that novelties do arise. Its patron, Dr. William Harvey, discoverer of the circulation of the blood, urged that new individuals grew by developing life organs, shapes, sizes, colors, feelings, memories, imaginations, reason, all of which were brand new in the world, and could not by any ingenious device of scientific imagination be traced back solely to antecedent mechanical motions of material particles. When a new species, variety or individual arises, its appearance is not an illusion, but a fact. It is new. It cannot be explained by the interplay of molecules, atoms, electrons or protons moving according to the laws of physical necessity.

CREATIVE EVOLUTION

The new doctrine, in spite of some opposition, gained more and more converts until now it is well established in the forms of "Creative Evolution," Henri Bergson, 1911; "Realms of Ends," James Ward, 1907; "Emergent Evolution," Conway Lloyd Morgan, 1922, supported indirectly by others who see purpose in nature, like Paul N. Cossmann, *Empirische Teleologie*, 1899; and E. A. Singer, Jr., "Mind as Behavior," 1923. Thus both design-theories and creation-theories have come back to us; purified, it is true, of their old deistic attributes, but containing within them the essential demand that Mind shall have a place in the world it creates, maintains and operates.

The shock felt by the whole structure of mechanistic science under the impact of the new evolution is hard to estimate. First of all, the much boasted certainty of science, its certainty that its descriptions correspond to reality, is much damaged. For if evolution is true, then no description of a

For no description of a roaring river, or of a football struggle, can be true, for conditions have changed before the description is uttered.

But science never did really possess certainty. Pyrrho, the ancient Greek showed that. David Hume repeated it in 1739; W. Stanley Jevons reiterated it again in 1872; and Karl Pearson has re-iterated it in 1892; and now literally dozens of voices are added to the chorus. The voice of science sounding its certainty is like the voice of the nightingale singing in early American poetry. Both are myths and always have been. A developing and changing world merely adds difficulties to the already overburdened task of gaining certainty by sense perception. The new difficulties added to the old were enough to cause science's claims to absolute truth finally to collapse. In its new phase, science substitutes probable knowledge, or belief, for the old dogmas. Karl Pearson, quoted above, has worked out this theory of probability very fully in his "Grammar of Science."

THE UNEXPECTED

The second blow dealt to the old science struck at its prophetic power. Even in a changing world prediction was conceivably possible. Three observations on the path of a comet tell what orbit it will follow and when it will return, if ever—all providing, however, that the comet moves uniformly in the future as it does now. But suppose some new factor arises—a new star suddenly comes into being? Or what if, as Sidgwick suggested, the moon should suddenly acquire a free will? Who then could predict an eclipse with any certainty?

The new creative evolution introduces into the world just such unexpected novelties. Therefore, the new criticism of scientific prophecy does not reaffirm what has always been known—that men cannot always predict the future because all the facts involved cannot be known. On the contrary, it insists most emphatically that it is theoretically and absolutely impossible for science to predict the future with entire certainty. "One could not foretell the emergent character of vital events from the fullest possible knowledge of psycho-chemical events only," says Morgan. He thus effectually demolishes that favorite subterranean retreat built up of atoms and electrons with their concealed motions in which the hard-pressed scientist heretofore sought sanctuary whenever his prophetic power was challenged by the caprice of weather or stock-markets, the vagaries of love or the vicissitudes of fortune. Confronted with such willful facts he hid his impotency under the pious sigh: "Ah, if we could but know all the facts!" Mutations, or sudden changes in organic life, have destroyed that refuge by assigning new organs to free-will creation which cannot be predicted though every material fact of the universe were known beforehand.

The third assault upon mechanistic science touches it in its vital spot. It attacks its reason for being. For science is not merely knowledge, but organized knowledge. Modern science is not merely organized, but organized according to a specific plan in a particular way. Its truths are gathered by the inductive method, which proceeds from the complex to the simple. The whole essence of our modern science

is its simplicity, an attribute that shapes its whole outline and that enters into every one of its constituent parts from its facts to its most general laws.

Further, science is said to be true because it pictures faithfully the real world. If science itself is simple, and yet part by part true because it is a true and perfect copy of that world, then the world must be simple. And so mechanistic science always insisted. For it, the real world is made up of particles of matter which move as if they collide continually with each other. All changes are thus ultimately reducible to simple collisions. The moving particle is the cause; the move, the effect. The relation is causal. The law describing it is the principle of causality, the primary principle of all science. Thus does science in its simplicity reflect the world in its simplicity. The correspondence is Truth.

But evolution has always pictured the world as developing from the simple to the complex, from homogeneity to heterogeneity. That truth alone should give us pause. For both science and the world seem to be fan-shaped, but point in opposite directions. But, added to this, the new creative evolution repudiates the theory that novelties arise, as if particles of matter mechanically collide, or mechanically act upon one another at a distance. Instead of events and things arising like a tree branching from a single trunk, all composed of the same wood, they rise like inventions of creative imagination.

The three claims of science have been examined and a negative verdict must be rendered on each count. Mechanistic science is not true, it cannot be simple and still describe the actual world, and it cannot predict with absolute fidelity. How serious these criticisms are, remains to be seen. Time alone can tell.

A NEW KNOWLEDGE

All the wreckage is traceable to evolution. When mechanistic science adopted into itself that new theory of development with its germ of life, it began its own destruction. For that germ of life, like a chick in a shell, expanded until it broke through the materialistic mold into which men had been pouring their knowledge of reality. Or, to change the figure, the idea of life lodged like a seed in the crevices between the stones of the arch of triumph binding together physical and biological sciences, sprouted, grew, expanded, until it thrust apart the two pillars, and we now have teleological sciences dealing with life, and ateleological sciences dealing with inanimate matter, and the mechanistic science which once promised so happily to embody fully the ideal of Descartes now lies broken and shattered in ruins.

On those ruins a new system of knowledge is already arising. It is not mechanical, but purposive, frankly a product of man's constructive imagination urged into activity by his desires. The old dogmas of causation, of conservation of energy, of matter, and "truth," and power of prediction have all been swept away. The new system breathes with life and liberty, promises adventure, is sustained by faith, hope and love, resorts to prayer, provides a world of goodness and beauty and religion, and calls upon men everywhere to enlist as coworkers with God in completing an unfinished world. "Le roi est mort; vive le roi!"

What the War Did to My Mind

By Frederick W. Norwood

THE GREAT WAR broke upon my mind with extraordinary suddenness. I see now that this was due largely to the location of my life and to my absorption in other things.

Australia, the land of my birth and upbringing, is cradled in the distant Pacific ocean, and her history has been peculiarly free from military struggle. It was found by explorers, not conquered by soldiers. Since Trafalgar there had been no menace from the sea. Inland there had been no concerted opposition from the aboriginal tribes. Emptiness, fire, flood and famine had been the only barriers to the white man's occupation. Save for three sporadic expeditions—to the Sudan, to South Africa and to China—there had been no military call upon Australian youth. War was not in our thoughts except as a matter of historical reminiscence, enswathed in glory and chiefly demonstrative of the right and might of Great Britain.

We had been nurtured in unquestioning loyalty to the empire. So in the right was England sure to be that it scarcely occurred to us to think of her as other than the attacked party, the defender of the rights of mankind. After one gasp of amazement, the resources of Australia were thrown freely into the scale on the side of the mother land. My heart and my conscience were among them, inconspicuous but sincere. I saw the young men of my church go into camp and overseas, and gave them my blessing coveting their privilege. They were the champions of right and of Christianity itself against the sinister godlessness of Germany. Nietzsche, von Bernhardt and Treitschke, illumined by the flames of hell, were the expressions of the German spirit. With others I prayed and preached for the overthrow of a nation that had run amuck.

STRAINED CONCERN

A long time passed before I could myself go to the front. It was a period of intensive reading and deep meditation, with shocked sensibilities and strained concern for men in peril far away and anxious folk at home. It was mine frequently to break the sad news of death and wounding, and preaching in those days was a mournful adventuring among broken hearts and raw-edged nerves. Still I suffered scarcely any loss of faith in the rightness of the war itself: I strove to think its horrors were the blood-price by which a better world was to be purchased.

One's mental processes are not obvious. Thoughts pass through permutations too subtle for analysis. Dark spectral doubts concerning God hovered in the mind. A constitutional melancholy, traceable perhaps to a long Celtic admixture of blood in my Saxon ancestry, tightened its grip upon me. The immense futility of human affairs filled my soul with resentment and pity. Inches of ground gained and lost again at the cost of masses of mangled lives tempted me to blasphemy. It was difficult to go on preaching in those days. I had been gifted or plagued—I have never been quite sure which—with a vivid imagination. When I came to see France afterwards, nothing struck me as unfamiliar. I know I had lived there since August 1914. Something in

my constitutional make-up had settled it for me that my chief interest should always be in human nature itself. I never could think of movements and policies apart from their impingement upon man. During the war it was not dynasties and strategic combinations that held the field of my vision, but masses of men, bewildered and believing, killing and being killed, so pitilessly opposed, so pitifully alike. And for what? Granted there was a what, why was this the way? Thoughts such as these shook one's faith in God or caused his iron will to seem the supreme tyranny.

"I FOUND MY SOUL"

Something meanwhile was happening within my own personality. Life had not given me many chances. I was one of a widow's six children. I had known poverty and thwarted aspirations. School had closed its portals upon me when I was eleven years of age. I had lived my own life, determined, ambitious but withal painfully diffident. Some urge within me had made me a speaker; a deep religious crisis had made me a preacher, but I held on my way tentatively, apologetically, not sure that my equipment entitled me to authority.

In those bitter war years I found my soul. It arose in resentment against God and established institutions, political and ecclesiastical, but consumed with a great pity for the multitudes of nameless men like myself aware of something significant within, but bludgeoned by circumstance and mechanised by soulless combinations. It was necessary for me to go out alone into the great world and feel upon my naked nerves "the needles of the goading air." I followed not merely the call of my country but the urge of my destiny.

Then I came to France. I came seeking men. I had soaked myself in history and in war-policies and strategies. I had a feeling that these things tended to smother human life. Somewhere in France thousands of my fellows were blundering and bleeding, murdering and being murdered. I wanted to be among them. I would even then have crossed the lines had it been possible and moved up and down among our enemies, unnoticed but understanding. They too were so much like myself. It was necessary to wear khaki but I found a way to avoid bearing rank. Some influential people were willing to turn me loose among the troops, a man Australian among Australians. I still believed I was a Christian, though haunted more than I could have confessed by doubts innumerable. I did, as far as possible, cut myself loose from presuppositions. I brought not a single written note of anything that I had ever previously said. I was at least as eager that men should talk to me as that I should talk to them.

COMRADES IN ARMS

This they did in an amazing fashion. I see them now through the mists of memory, uncountable thousands of plain Bills and Harrys, khaki-clad, artist and artisan, rich and poor alike, the reckless rough "larrikin" and the fellow whose youthful idealism was still a pain to him beneath his soldierly harshness. I can still see, wreathed in tobacco

smoke, those serried rows of faces. As solitary units they tramped beside me or sat in my billets talking over their affairs. Something there was that stripped away reserve in those strange days. Men talked as though their foreheads and their breasts were made of transparent glass. War-time gave to most of us a feeling of nudity which applied to both mind and body. There was only some elusive shadowy self, not often spoken of, which retained a trace of shyness, but as this half-recognized shade only hovered timidly in the background, the ruder, rougher animal part of us threw away carelessly the conventions and refinements of easier days.

Here at least men got to know one another. Not perhaps as much as they thought they did, but much more than they normally did. There is something everlastingly elusive about the human soul. A man may bare his body and so far as he knows how, his mind, but even then there is something hidden, not only from his neighbor but from himself. Most people who think they know men betray an amazing ignorance of themselves. No man utterly knows himself.

It might be said that we seldom talked religion, but it would be more correct to say we were always talking religion. But it cannot be said too promptly or too emphatically, not religion as it is usually understood in the churches.

I had been a minister for some ten years. I had been regarded as more or less true to the "fundamentals." But what was said to be fundamental seemed curiously exotic under war conditions. Nine-tenths of what the churches were concerned about had positively no place there. To have defended it by argument would have been like defending the Ptolemaic astronomy. As an intellectual exercise it would have offered scope for dialectical adroitness but it merely did not apply.

WAR-TIME RELIGION

One's mind ran through the whole gamut of theological and ecclesiastical points of difference and reeled under the shattering conviction that when life was at its acutest and need was most desperate they seemed remarkably unimportant. Of course one would not be so foolish as to suggest that war-time psychology was either wide enough or deep enough to contain the whole of religious truth. It was admittedly quite elemental and very near to the animal. I should not wish to reduce religious inquiry or even ecclesiastical forms to the scale appropriate to such conditions. Many times I thought wistfully of the library of books I had left behind and longed for a quiet day in the study, following the arguments of the scholars, tracing the intricate experiences of the saints, and often the longing for the old-time orderly worship with its organ and choir, its prayers and dignified sermon was almost intolerable.

I am bound to confess that other things being equal, I prefer the great cathedral to the bare conventicle. I love the forms of worship that enshrine the aspirations of the ages and the sermon that is rich in literary charm and wide-reaching implication. I would build greater cathedrals yet, have organs of still greater compass, choirs trained to the pinnacle of perfection, and I would have preachers to be masters of the soul and familiar with all the many mansions of its abiding. Those war years did not inspire me with a desire to strip religion bare, or reduce theology to the three

R's of primitive belief. There has been something of real value in the accretions of the centuries.

But what troubled me was to find the point of contact between religion and the toiling, moiling, fighting, floundering sons of man. I thought of religion as I thought of dress. I love the manifold variety of costume, the variations of fashion, the subtle interplay of color, the air of distinction it may confer. I am not for the universal adoption of Quaker gray. But there are some basic things which dress should always bestow, such as warmth, covering and a sense of decency and some expression of personality.

THE ACID TEST

Here was humanity shivering with cold, shamed by exposure and one seemed to have so little to offer but freakish millinery. Clothes should be based upon the needs of life, and so should religion. We were suffering from a perverted emphasis. We had made the accidental things to be fundamental. The churches were divided upon frills and punctilios. We ministers were as Bond street costumiers would have been had they been compelled to transfer their stocks to France for the use of the troops. We lacked the environment which alone could make them impressive.

Like many another I had to think my way through again. That was chiefly what the war did to my mind. It was not a complete mental revolution; it was rather the application of an acid test to what I had already dimly acknowledged. To most people religion is not a useless or unattractive thing, but the churches seem to them to bury a few grains of wheat in a bushel of chaff. It is the chaff they contend about among themselves, it is the chaff they offer to hungry men.

I had been brought up a Baptist. I had been led to attach tremendous importance to much or less water and to special conditions for its use. All this fell away from me as one casts off a heavy cloak in warm weather. I did not repudiate it. I had merely no use for it. I was dealing with men to whom I gave often the last message or the last grip of the hand before they went into the "line," from which they frequently did not return. Under such circumstances such an ordinance was not only impossible; it was irrelevant. Never again could I give it a place of primary importance.

FAILURE OF SECTARIANISM

I ceased to be a sacramentarian, save in the sense in which Jesus caused common bread and wine to be charged with meaning unutterable. I came to believe—and I still believe—that birth, marriage and death are the greatest because the most universal of all sacraments. I would rather that men perceived in them the Real Presence than in something else which needed to be "fenced" from the vulgar. I sought for the elemental in religion, holding that to be truest which makes the most direct appeal to all men where they truly live. I never found a man in whose life a woman was not a pivotal point—mother, sister, sweetheart, wife or child. I hold that religion must impinge directly upon these relationships. In my innumerable conversations I never met a man who was not torn and tempted between two contrary principles in life, one that appealed to his lower and another to his higher self.

I found that all our religious sectarianisms failed to include all the good or eliminate the bad. On the contrary they

often stumbled the good and sheltered the bad. They offered no distinctive criterion of character. By sheer force of observation I became an inter-denominationalist, or rather sought for something that lay beneath them all. I saw that that denomination has the truest right to survive which most indubitably brings men to God. If they all do that, let them all live. Perhaps each has its distinctive approach to those who are keyed to its appeal. If their separatisms hinder this appeal may their separatisms die. There is no other real test of their value.

I do not expect that Christianity will defeat, at point after point, the other religious faiths in the world, until there shall be through all the world—what there has never been in Christendom itself—one universal and uniform system of belief. But I do expect that more and more the Christ-way of living and the Christ-way of believing in God will enthrone itself in the common heart of man. I do not expect all men in our own country to become his disciples. Some would never pay the price. They will need further refinement, perhaps, in other spheres, in other eons before they can be made ready. I do not expect following Christ to ever be other than a girdling of the loins for resolute conflict. But I do expect him to retain his persistent attraction and appeal, and I am convinced that it grows stronger and not weaker. When we proclaim a marching Christ and not a static Christ, then men will more than now march after him. I came out of the war stripped of nearly everything,—but with Christ.

THE WAR SYSTEM

Finally I must say something about the war itself, and what it did to my mind. I can say no other than that it turned my mind against itself. I came to hate it then and now hate it more vehemently.

I am not unmindful of what seems to me a fact, that for myself it brought me closer to reality and gave me back my faith, reborn amid flame. I know it has done that for others. But the price has been terrific and the wreckage is pitiful.

All the good that ever came to any of us out of the war came by way of reaction against itself. Any man who failed to react against it came out of it brutalized. And there were enough of them, God knows! The general effect was not merely destructive of life but disruptive of character. The principal task before religion and all good causes is the salvaging of damaged character and the rekindling of faith and sane idealism. I have said that I went to the war with the distinct purpose of getting closer to my fellows. It was the personal equation that absorbed my attention. For me the ancient myth was exploded that war ennoble character. Its effect is not all bad, but it is mostly bad. I am thoroughly convinced that no nation can do worse for its own people than to put its entire manhood into modern military struggle.

From that day to this I have wrestled, with whatever strength I had, against the system which drags war on its trail inevitably but with accelerating barbarity. It is not its peril that I hate, but its meanness. The only redeeming thing about it is that which is usually counted its greatest horror—the valiant self-sacrifice of men. The rest is greed, lies, cunning and graft. It is the most shameful barbarity in the

world. Its atrocious peculiarity is that the valor of its victims is made to consecrate it.

A NEW REVOLT

For these nine years I have explored every pathway that promised to lead to some diplomatic balancing of interests which would permit of war being politely bowed outside the circle of civilization. I believe no longer that it will come that way. It can only come through a revolt of the human mind which will scrap most of the institutions which profess to engineer peace and make the rest mere notifications of the decision reached.

The people are fools if they wait for peace to be bestowed by those who have always thrust war upon them. They should simply notify their leaders that having seen through the system which asks of them every now and again the bloody futility of their sacrifice, they have repudiated it and expect their representatives to give symbolic expression to their decision in the few institutional forms which may be necessary. When the people have made that clear, the rest will be easy.

We Are the Burden-Bearers!

WE ARE the Burden-Bearers,
We of the bended backs;
We are the shackle-wearers,
Stumbling the leaden tracks.

We are the mountain-makers—
Steel-girded mountains that rise
Dwarfing the ancient Cheops,
Into the city skies.

We are the diggers and delvers
Under the river roof,
Tunneling granite highways;
We are the warp and the woof.

We are the slaves of traffic
Out where the world is new;
We are the scouts of commerce
Cutting the pathways through.

We are the naked toilers
Fronting the furnace flames;
We are the miracle-makers,
Men of the nameless names.

Molten the steel about us,
Showering sparks overhead;
Selfish the masters who flout us—
Wounded and bleeding and dead!

Over us monuments rising—
Ours but the stress and the strain;
Towers of triumph are lifted;
To others the glory and gain.

We are the stones of the corner;
We the foundations of life;

We are the Burden-Bearers
Who carry the brunt of the strife!

WILLIAM L. STIDGER.

The New Negro Education

By John R. Scotford

NOWHERE is the demand for a change in missionary policy and emphasis more widespread and emphatic than in the schools for the Negro which have been established by white philanthropy in the south. Grumblings and complaints have been whispered about concerning the administration of these institutions for a long time. Of recent years there have been a succession of "student strikes" which sometimes led to riots and which at times suggested the philosophy of "direct action." At Fisk university and Howard university student troubles have precipitated a change of administration. Hampton institute had one strike last year, and may have still others. Even at Tuskegee there are rumblings of discontent. The smaller schools have not escaped the troubles which have come to the larger ones.

These Negro schools stand as a monument to the imagination and daring of the past. In the wake of the civil war brave souls went south and undertook to train the liberated Negro. Many of these men and women were dreamers who expected the impossible. But they made sacrifices, erected ambitious buildings, and gathered some quite considerable endowments. The Negro accepted them as angels sent from heaven. Negro education started as a paternalistic venture. At a later date Booker Washington applied his sturdy common-sense to the problem of Negro education. He sought to quicken the Negro's self-respect and better his economic condition by training him to be a skillful workman. This policy increased the comfort of the black man without antagonizing the southern white man. Many have assumed that industrial training will solve the problem of the Negro.

DETERIORATION OF LEADERSHIP

In recent years both the paternalistic spirit and the industrial emphasis of Negro education have been increasingly challenged. The decline of interest on the part of northern people in Negro schools has been accompanied by a deterioration in leadership. Schools that had once attracted adventurous leadership became little more than sinecures for hired pastors. The faculties of these schools both attracted and developed odd personalities. These people meant well, but the Negro suspected that they ministered to him because they could not make much of a place for themselves in the white world. The necessity of sitting at the feet of mediocre white men awakened his resentment.

Meanwhile the educational needs of the colored man were changing. He was moving from the country to the city, and from the south to the north. The old industrial training had fitted him for rural rather than urban life. Modern city life requires mental alertness rather than mere manual skill. As the Negroes have massed themselves in larger groups the opportunities for personal advancement and leadership have increased and the need for professional training has been greatly heightened. A growing race consciousness and a greater degree of economic opportunity have led the Negro to ask for a higher type of educational privilege than has been his in the past. Students have actually agitated for stiffer scholastic requirements! The

Negro desires to match his brain against the finest type of intellectual training. One way of doing this is to go north—but two difficulties hinder most colored students: lack of funds, and the multitude of social discriminations with which his way is hedged in northern colleges. Provided that the training offered is of the same grade, most Negro students would prefer to attend a Negro school.

The result of these influences has been to create a gulf between the white administrators of colored schools and the negro constituencies of these schools. In many cases the problem has been met by turning over these schools to colored leadership entirely. This has often brought increased efficiency, but has implied complete racial segregation for the future. Most Negroes would prefer to have some white teachers, but they ask that they be of the first quality. The history of Fisk university during recent years illustrates both the acuteness of these problems, and suggests some ways in which they may be met.

THE "STRIKE" AT FISK

Fisk is one of the oldest and strongest of Negro schools. It sent forth the first Jubilee singers; it trained W. E. Burghardt DuBois. Its record in the past is one of adventure and leadership. Founded by the American Missionary association, a Congregational society, it has been independent of denominational control for some years. A long period of agitation and misunderstanding culminated in an academic explosion in February of 1925. A president who had labored long and successfully for Negro education, but whose nerves were frazzled, called in the police of the city of Nashville to maintain order on his campus, and caused some of the leaders among the students to be locked up in the municipal jail. The immediate upshot was that a large portion of the student body went home, the president lost all control of the situation, and finally resigned. The school found itself regarded with general suspicion by both races, without leadership or much following, with buildings in a state of dilapidation, and a debt of \$150,000.

The extremity of the crisis was the most hopeful aspect of the situation. The board of trustees, who had previously played the part of absentee landlords, were compelled to bestir themselves. Obviously many changes had to be made, and only the strongest leadership could save the situation. On the other hand, the difficulty of the problems both attracted leadership and opened up new sources of financial support. Fisk university has emerged from her travail with new vision and fresh power for her task. The first step towards mending the situation was the selection of an "administrative committee" to run the school and the appointment of Professor Herbert A. Miller of Ohio State university as "special adviser" to that committee. Antique restrictions upon student activities were removed; slowly the faculty and students groped towards a mutual understanding. The greatest service of Professor Miller on his week-end trips to the campus of Fisk university was to teach faculty and students to smile at each other and laugh together. His good humor did much to relieve the strain.

What the War Did to My Mind

By Frederick W. Norwood

THE GREAT WAR broke upon my mind with extraordinary suddenness. I see now that this was due largely to the location of my life and to my absorption in other things.

Australia, the land of my birth and upbringing, is cradled in the distant Pacific ocean, and her history has been peculiarly free from military struggle. It was found by explorers, not conquered by soldiers. Since Trafalgar there had been no menace from the sea. Inland there had been no concerted opposition from the aboriginal tribes. Emptiness, fire, flood and famine had been the only barriers to the white man's occupation. Save for three sporadic expeditions—to the Sudan, to South Africa and to China—there had been no military call upon Australian youth. War was not in our thoughts except as a matter of historical reminiscence, enswathed in glory and chiefly demonstrative of the right and might of Great Britain.

We had been nurtured in unquestioning loyalty to the empire. So in the right was England sure to be that it scarcely occurred to us to think of her as other than the attacked party, the defender of the rights of mankind. After one gasp of amazement, the resources of Australia were thrown freely into the scale on the side of the mother land. My heart and my conscience were among them, inconspicuous but sincere. I saw the young men of my church go into camp and overseas, and gave them my blessing coveting their privilege. They were the champions of right and of Christianity itself against the sinister godlessness of Germany. Nietzsche, von Bernhardt and Treitschke, illumined by the flames of hell, were the expressions of the German spirit. With others I prayed and preached for the overthrow of a nation that had run amuck.

STRAINED CONCERN

A long time passed before I could myself go to the front. It was a period of intensive reading and deep meditation, with shocked sensibilities and strained concern for men in peril far away and anxious folk at home. It was mine frequently to break the sad news of death and wounding, and preaching in those days was a mournful adventuring among broken hearts and raw-edged nerves. Still I suffered scarcely any loss of faith in the rightness of the war itself: I strove to think its horrors were the blood-price by which a better world was to be purchased.

One's mental processes are not obvious. Thoughts pass through permutations too subtle for analysis. Dark spectral doubts concerning God hovered in the mind. A constitutional melancholy, traceable perhaps to a long Celtic admixture of blood in my Saxon ancestry, tightened its grip upon me. The immense futility of human affairs filled my soul with resentment and pity. Inches of ground gained and lost again at the cost of masses of mangled lives tempted me to blasphemy. It was difficult to go on preaching in those days. I had been gifted or plagued—I have never been quite sure which—with a vivid imagination. When I came to see France afterwards, nothing struck me as unfamiliar. I know I had lived there since August 1914. Something in

my constitutional make-up had settled it for me that my chief interest should always be in human nature itself. I never could think of movements and policies apart from their impingement upon man. During the war it was not dynasties and strategic combinations that held the field of my vision, but masses of men, bewildered and believing, killing and being killed, so pitilessly opposed, so pitifully alike. And for what? Granted there was a what, why was this the way? Thoughts such as these shook one's faith in God or caused his iron will to seem the supreme tyranny.

"I FOUND MY SOUL"

Something meanwhile was happening within my own personality. Life had not given me many chances. I was one of a widow's six children. I had known poverty and thwarted aspirations. School had closed its portals upon me when I was eleven years of age. I had lived my own life, determined, ambitious but withal painfully diffident. Some urge within me had made me a speaker; a deep religious crisis had made me a preacher, but I held on my way tentatively, apologetically, not sure that my equipment entitled me to authority.

In those bitter war years I found my soul. It arose in resentment against God and established institutions, political and ecclesiastical, but consumed with a great pity for the multitudes of nameless men like myself aware of something significant within, but bludgeoned by circumstance and mechanised by soulless combinations. It was necessary for me to go out alone into the great world and feel upon my naked nerves "the needles of the goading air." I followed not merely the call of my country but the urge of my destiny.

Then I came to France. I came seeking men. I had soaked myself in history and in war-policies and strategies. I had a feeling that these things tended to smother human life. Somewhere in France thousands of my fellows were blundering and bleeding, murdering and being murdered. I wanted to be among them. I would even then have crossed the lines had it been possible and moved up and down among our enemies, unnoticed but understanding. They too were so much like myself. It was necessary to wear khaki but I found a way to avoid bearing rank. Some influential people were willing to turn me loose among the troops, a mere Australian among Australians. I still believed I was a Christian, though haunted more than I could have confessed by doubts innumerable. I did, as far as possible, cut myself loose from presuppositions. I brought not a single written note of anything that I had ever previously said. I was at least as eager that men should talk to me as that I should talk to them.

COMRADES IN ARMS

This they did in an amazing fashion. I see them now through the mists of memory, uncountable thousands of plain Bills and Harrys, khaki-clad, artist and artisan, rich and poor alike, the reckless rough "larrikin" and the fellow whose youthful idealism was still a pain to him beneath his soldierly harshness. I can still see, wreathed in tobacco-

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smoke, those serried rows of faces. As solitary units they tramped beside me or sat in my billets talking over their affairs. Something there was that stripped away reserve in those strange days. Men talked as though their foreheads and their breasts were made of transparent glass. War-time gave to most of us a feeling of nudity which applied to both mind and body. There was only some elusive shadowy self, not often spoken of, which retained a trace of shyness, but as this half-recognized shade only hovered timidly in the background, the ruder, rougher animal part of us threw away carelessly the conventions and refinements of easier days.

Here at least men got to know one another. Not perhaps as much as they thought they did, but much more than they normally did. There is something everlastingly elusive about the human soul. A man may bare his body and so far as he knows how, his mind, but even then there is something hidden, not only from his neighbor but from himself. Most people who think they know men betray an amazing ignorance of themselves. No man utterly knows himself.

It might be said that we seldom talked religion, but it would be more correct to say we were always talking religion. But it cannot be said too promptly or too emphatically, not religion as it is usually understood in the churches.

I had been a minister for some ten years. I had been regarded as more or less true to the "fundamentals." But what was said to be fundamental seemed curiously exotic under war conditions. Nine-tenths of what the churches were concerned about had positively no place there. To have defended it by argument would have been like defending the Ptolemaic astronomy. As an intellectual exercise it would have offered scope for dialectical adroitness but it merely did not apply.

WAR-TIME RELIGION

One's mind ran through the whole gamut of theological and ecclesiastical points of difference and reeled under the shattering conviction that when life was at its acutest and need was most desperate they seemed remarkably unimportant. Of course one would not be so foolish as to suggest that war-time psychology was either wide enough or deep enough to contain the whole of religious truth. It was admittedly quite elemental and very near to the animal. I should not wish to reduce religious inquiry or even ecclesiastical forms to the scale appropriate to such conditions. Many times I thought wistfully of the library of books I had left behind and longed for a quiet day in the study, following the arguments of the scholars, tracing the intricate experiences of the saints, and often the longing for the old-time orderly worship with its organ and choir, its prayers and dignified sermon was almost intolerable.

I am bound to confess that other things being equal, I prefer the great cathedral to the bare conventicle. I love the forms of worship that enshrine the aspirations of the ages and the sermon that is rich in literary charm and wide-reaching implication. I would build greater cathedrals yet, have organs of still greater compass, choirs trained to the pinnacle of perfection, and I would have preachers to be masters of the soul and familiar with all the many mansions of its abiding. Those war years did not inspire me with a desire to strip religion bare, or reduce theology to the three

R's of primitive belief. There has been something of real value in the accretions of the centuries.

But what troubled me was to find the point of contact between religion and the toiling, moiling, fighting, floundering sons of man. I thought of religion as I thought of dress. I love the manifold variety of costume, the variations of fashion, the subtle interplay of color, the air of distinction it may confer. I am not for the universal adoption of Quaker gray. But there are some basic things which dress should always bestow, such as warmth, covering and a sense of decency and some expression of personality.

THE ACID TEST

Here was humanity shivering with cold, shamed by exposure and one seemed to have so little to offer but freakish millinery. Clothes should be based upon the needs of life, and so should religion. We were suffering from a perverted emphasis. We had made the accidental things to be fundamental. The churches were divided upon frills and punctilios. We ministers were as Bond street costumiers would have been had they been compelled to transfer their stocks to France for the use of the troops. We lacked the environment which alone could make them impressive.

Like many another I had to think my way through again. That was chiefly what the war did to my mind. It was not a complete mental revolution; it was rather the application of an acid test to what I had already dimly acknowledged. To most people religion is not a useless or unattractive thing, but the churches seem to them to bury a few grains of wheat in a bushel of chaff. It is the chaff they contend about among themselves, it is the chaff they offer to hungry men.

I had been brought up a Baptist. I had been led to attach tremendous importance to much or less water and to special conditions for its use. All this fell away from me as one casts off a heavy cloak in warm weather. I did not repudiate it. I had merely no use for it. I was dealing with men to whom I gave often the last message or the last grip of the hand before they went into the "line," from which they frequently did not return. Under such circumstances such an ordinance was not only impossible; it was irrelevant. Never again could I give it a place of primary importance.

FAILURE OF SECTARIANISM

I ceased to be a sacramentarian, save in the sense in which Jesus caused common bread and wine to be charged with meaning unutterable. I came to believe—and I still believe—that birth, marriage and death are the greatest because the most universal of all sacraments. I would rather that men perceived in them the Real Presence than in something else which needed to be "fenced" from the vulgar. I sought for the elemental in religion, holding that to be truest which makes the most direct appeal to all men where they truly live. I never found a man in whose life a woman was not a pivotal point—mother, sister, sweetheart, wife or child. I hold that religion must impinge directly upon these relationships. In my innumerable conversations I never met a man who was not torn and tempted between two contrary principles in life, one that appealed to his lower and another to his higher self.

I found that all our religious sectarianisms failed to include all the good or eliminate the bad. On the contrary they

often stumbled the good and sheltered the bad. They offered no distinctive criterion of character. By sheer force of observation I became an inter-denominationalist, or rather sought for something that lay beneath them all. I saw that that denomination has the truest right to survive which most indubitably brings men to God. If they all do that, let them all live. Perhaps each has its distinctive approach to those who are keyed to its appeal. If their separatisms hinder this appeal may their separatisms die. There is no other real test of their value.

I do not expect that Christianity will defeat, at point after point, the other religious faiths in the world, until there shall be through all the world—what there has never been in Christendom itself—one universal and uniform system of belief. But I do expect that more and more the Christ-way of living and the Christ-way of believing in God will enthrone itself in the common heart of man. I do not expect all men in our own country to become his disciples. Some would never pay the price. They will need further refinement, perhaps, in other spheres, in other eons before they can be made ready. I do not expect following Christ to ever be other than a girdling of the loins for resolute conflict. But I do expect him to retain his persistent attraction and appeal, and I am convinced that it grows stronger and not weaker. When we proclaim a marching Christ and not a static Christ, then men will more than now march after him. I came out of the war stripped of nearly everything,—but with Christ.

THE WAR SYSTEM

Finally I must say something about the war itself, and what it did to my mind. I can say no other than that it turned my mind against itself. I came to hate it then and now hate it more vehemently.

I am not unmindful of what seems to me a fact, that for myself it brought me closer to reality and gave me back my faith, reborn amid flame. I know it has done that for others. But the price has been terrific and the wreckage is pitiful.

All the good that ever came to any of us out of the war came by way of reaction against itself. Any man who failed to react against it came out of it brutalized. And there were enough of them, God knows! The general effect was not merely destructive of life but disruptive of character. The principal task before religion and all good causes is the salvaging of damaged character and the rekindling of faith and sane idealism. I have said that I went to the war with the distinct purpose of getting closer to my fellows. It was the personal equation that absorbed my attention. For me the ancient myth was exploded that war ennoble character. Its effect is not all bad, but it is mostly bad. I am thoroughly convinced that no nation can do worse for its own people than to put its entire manhood into modern military struggle.

From that day to this I have wrestled, with whatever strength I had, against the system which drags war on its trail inevitably but with accelerating barbarity. It is not its peril that I hate, but its meanness. The only redeeming thing about it is that which is usually counted its greatest horror—the valiant self-sacrifice of men. The rest is greed, lies, cunning and graft. It is the most shameful barbarity in the

world. Its atrocious peculiarity is that the valor of its victims is made to consecrate it.

A NEW REVOLT

For these nine years I have explored every pathway that promised to lead to some diplomatic balancing of interests which would permit of war being politely bowed outside the circle of civilization. I believe no longer that it will come that way. It can only come through a revolt of the human mind which will scrap most of the institutions which profess to engineer peace and make the rest mere notifications of the decision reached.

The people are fools if they wait for peace to be bestowed by those who have always thrust war upon them. They should simply notify their leaders that having seen through the system which asks of them every now and again the bloody futility of their sacrifice, they have repudiated it, and expect their representatives to give symbolic expression to their decision in the few institutional forms which may be necessary. When the people have made that clear, the rest will be easy.

We Are the Burden-Bearers!

WE ARE the Burden-Bearers,
We of the bended backs;
We are the shackle-wearers,
Stumbling the leaden tracks.

We are the mountain-makers—
Steel-girded mountains that rise
Dwarfing the ancient Cheops,
Into the city skies.

We are the diggers and delvers
Under the river roof,
Tunneling granite highways;
We are the warp and the woof.

We are the slaves of traffic
Out where the world is new;
We are the scouts of commerce
Cutting the pathways through.

We are the naked toilers
Fronting the furnace flames;
We are the miracle-makers,
Men of the nameless names.

Molten the steel about us,
Showering sparks overhead;
Selfish the masters who flout us—
Wounded and bleeding and dead!

Over us monuments rising—
Ours but the stress and the strain;
Towers of triumph are lifted;
To others the glory and gain.

We are the stones of the corner;
We the foundations of life;
We are the Burden-Bearers
Who carry the brunt of the strife!

WILLIAM L. STIDGER.

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By John R. Scotford

NOWHERE is the demand for a change in missionary policy and emphasis more widespread and emphatic than in the schools for the Negro which have been established by white philanthropy in the south. Grumblings and complaints have been whispered about concerning the administration of these institutions for a long time. Of recent years there have been a succession of "student strikes" which sometimes led to riots and which at times suggested the philosophy of "direct action." At Fisk university and Howard university student troubles have precipitated a change of administration. Hampton institute had one strike last year, and may have still others. Even at Tuskegee there are rumblings of discontent. The smaller schools have not escaped the troubles which have come to the larger ones.

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Meanwhile the educational needs of the colored man were changing. He was moving from the country to the city, and from the south to the north. The old industrial training had fitted him for rural rather than urban life. Modern city life requires mental alertness rather than mere manual skill. As the Negroes have massed themselves in larger groups the opportunities for personal advancement and leadership have increased and the need for professional training has been greatly heightened. A growing race consciousness and a greater degree of economic opportunity have led the Negro to ask for a higher type of educational privilege than has been his in the past. Students have actually agitated for stiffer scholastic requirements! The

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Thomas Elsa Jones became president of the university in the fall of 1926. Youthful, of impressive presence, he brought to his difficult task a spirit of contagious enthusiasm. His training has been with the Friends church, under which he served as a missionary in Japan. He jocularly explains that he is now following the advice of a Japanese who asked him why he did not reform his own country. The Negro is slow to accept white leadership. Some still hold a suspended judgment with regard to President Jones, but many would agree with the verdict of the colored enthusiast who called him "the blackest white man I have ever known."

NEW PRESIDENT, NEW SPIRIT

The first task of the new administration was financial. Three hundred and fifty thousand dollars was needed to pay debts, repair the buildings, and meet the current expenses of the year. By conducting a series of meetings in the colored centers of the country one hundred thousand dollars in cash was raised. With this record achieved, a quarter of a million dollars was raised among white friends. With debts paid and buildings repaired the school was able to claim a conditional offer of one million dollars, largely from certain foundations, which had been secured by the previous administration. In a few short months a school which had been upon the verge of disruption was able to qualify as a standard college. Less spectacular but even more significant

is the transformation of the spirit of the school. The campus bristles with problems of one sort or another. Some mistakes are still being made. But the significant fact is that everyone is facing the situation in the spirit of good will. The motto of the president is "cards on the table," and his method is one of frank sincerity. The Negro has had little experience of this attitude, and is not always certain that he likes it, but he is learning to meet it half way. The old atmosphere of suspicion is entirely gone.

The aim of Fisk university is to give the Negro the finest intellectual training possible. It would build up his self-respect by teaching him to think. It undertakes to carry on this task with a faculty equally divided between the two races, but with the same salary schedule for both. The finest praise the school has received is that upon its campus one is not conscious of race distinctions. White and black meet, not as representatives of two opposing races, but as fellow human beings pursuing the quest for truth.

The Negro educational institutions were founded as spiritual adventures. Through the years they have suffered many of the ills of institutionalism. The necessities of the times compel them to face new situations in new ways. If one is looking for adventure, if one is willing to face baffling problems, there is no better place to invest either one's life or one's money than in the Negro schools of the south.

Christianity in Japan Today

By Toyohiko Kagawa

THE JAPAN CHRISTIAN YEAR BOOK for 1928 publishes the statistics of twenty-three denominations of Christian churches covering the period from June 1926 to May 1927, as follows:

Total number of protestant Christians of 23 denominations	161,817
Total number of baptisms for the year	11,402
Adult baptisms included in this total number	10,119
Total number of churches	1,508
Self-supporting churches	371
Partly self-supporting churches	552
Chapels	443
Sunday School pupils	158,301

Of the twenty-three protestant denominations, the Presbyterian is the largest, the Episcopalian is next, the Methodist third, and the Congregational fourth. Ten years ago the Congregational church was the largest, but because it was too rational it has lost ground, and in ten years' time has receded to the fourth place.

But most interesting to me is the ratio of baptisms to the number of evangelists and pastors. In the Methodist church, one evangelist can lead eleven adults to baptism in a year. The Methodists have the best ratio; the Baptists come next, with about seven baptisms a year for each evangelist; the Holiness church is third, with a ratio of six; and the Presbyterian church is fourth, with a ratio of just 5.5. I have

computed these figures carefully. If the present ratios continue, the Methodist church will be the largest in ten years' time, the Presbyterian next, and the Holiness church the third. But the rate of growth of the Christian population in the last eight years is not good. In 1921 the total was 102,760 and since then the increase does not make a good showing. Why this slow rate of growth?

DISTRIBUTION OF CHRISTIANS

There are only 668 missionaries in Japan. The foreign missionary boards are contributing about 693,437 yen annually, while the Japanese churches are giving three times as much to the annual budgets. There are about 20,032 students in Christian schools in Japan; and in the cities where the mission schools are well equipped the influence of Christianity is felt strongly. The distribution of Christians throughout Japan is very one-sided. Tokyo has the greatest number. The Osaka-Kobe region comes next. Hirosaki, in the northeastern section of the main island, is the most influential Christian city in Japan. The city of Kochi also contains many Christians, but is near the Japan sea, where Christian influence is weaker, chiefly because the Buddhist movement is very strong there.

Christianity is common sense in Japan now. All the newspapers use Christian phrases, such as "gospel," "baptisms," the "passion of the cross," and many others. Even

the Water Level society of the former outcastes has adopted the crown of thorns as its symbol. Labor unions are singing labor hymns modeled after Christian hymns. But the church itself is very cold and unwilling to welcome the laborers en masse. That is the chief reason why the mass of the workers do not join the church.

CHRIST IN THE MAGAZINES

There is a general and widespread awakening to a moral movement. Many of the most popular magazines are now devoting their pages to moral education. Some of these sell over one-half million copies a month. The Fuji magazine, named from Mount Fuji, whose shining peak suggests its purpose, is devoted to the uplift of national morality. This Fuji magazine is very popular, and is purely a secular magazine. The King magazine, which sells a million copies at each New Year's time, also gives 200 out of its 500 pages to the moral teachings of Christianity and Buddhism. Hope, the magazine which is the organ of the Kibosha ("Kibo" means "hope"; "sha" means "person"), an ethical society of young people, sells over 250,000 copies monthly. Its editor is a Christian, and the contents of the magazine are the best ethical teachings of Christianity, Confucianism, and Buddhism. Many of its readers, after being influenced by the ethical movement, come to Christianity. In Mie prefecture the Buddhist leaders were startled to find that all the young men were joining this ethical society and deserting Buddhism.

Since the popular magazines are of this nature, it is no wonder that the daily newspapers publish Christian articles. The Osaka Mainichi has just been running for more than thirty days a drama called "Christ," which tells the simple story of Jesus. All the women's magazines write about Christianity every month, and so everywhere, even in the mountain districts, Christianity is being spread through the magazines. Some one has said that the Japanese women are more Christian than the men, because they read more Christianity in the magazines. The primary school teachers, in their all-Japan conference of November, 1926, passed a resolution stating that religious education must be the basis of primary school education, and in May, 1927, the women teachers of the primary schools in their national conference passed the same resolution. This attitude on the part of educators is in complete contrast with their former position. For decades they have been trying to eliminate religion from education altogether. Now the older intellectuals incline to religious thinking.

The students as a whole have been attracted in the last three years to the Marxian materialistic philosophy. Books on Marxianism sell very well among them. Marx's *Das Kapital* has been translated into Japanese, and the Japanese translation sold over 60,000 copies in one month. But very recently some of the young men seem to be more and more inclined to idealistic philosophy.

GROWTH OF COMMUNISM

The same change is taking place among labor leaders. The communistic organ, the Musansha Shimbun—Proletarian News—sells over 30,000 weekly, but, on the other hand, many labor unions in the cities are inclined more and more to idealistic thinking. The chief issue among the proletarian voters who have just received their right to vote through the

new universal manhood suffrage law, is that of communism versus anti-communism, and the votes of the laborers will be divided between those two sides at the coming national elections which take place early in 1928. As yet the mass of the new voters are not fully awakened to the real cause of social reconstruction, so we do not know how many we shall be able to send to parliament. If we are able to send twenty proletarian representatives to parliament we will feel that we have won a great victory.

There are many Christian leaders in the labor and peasants' movement. In the social democratic party, Professor Abe, Bunji Suzuki, and Tetsu Katayama are Christians. In the Japan peasants' party—which is really the central party of the labor movement in Japan—there are many Christians: Motojiro Sugiyama, Kotora Tanahashi, Kenichi Yoshida, Jotaro Kawakami, Kozo Hisatome are the foremost of the Christians in this party in the Osaka-Kobe district. Probably eight or nine of these Christian labor leaders will be elected to parliament, if their campaign is properly conducted.

VIGOROUS BUDDHISM

The Buddhists, especially the Shin sect, hope to send about thirty representatives to parliament, but in my judgment it will be impossible for them to send so many, because they have no social program, and the people do not know even the names of their candidates. If they succeed it will probably be in the Hokuetsu district, the one facing the Japan sea, where the Shin sect is prosperous. But that district is a small one, and probably will not become a great factor in politics in Japan.

The Russian communist party is quite forceful in some senses and in some districts, but they are losing ground day by day because their leaders are too extreme and violent. Nevertheless, as the outcaste class is attracted to the communist principle, they may succeed to some extent in the coming elections. Sixty per cent of the outcastes, of whom there are one million in Japan, are utterly destitute. Even in the villages they have no land nor other property. They have been disliked because of their occupations, which include those of scavenging, undertaking, butchering, and tanning—all banned by Buddhism and so looked down on by the people. As the native Japanese avoided these occupations, immigrants from Korea and China, and some of the aborigines of the Japanese islands, the Ainu, took to them, and their descendants formed the outcaste class.

JAPANESE OUTCASTES AND CHRISTIANITY

Since their legal emancipation from former restrictions, these outcastes have started a movement to raise their social status, the "Water Level movement" which I have already referred to. And, naturally, in their situation they have been more susceptible to Russian influence, and have been led to extremes and have become very violent. In the beginning the anarchists were their leaders; now it is the bolsheviks. But even among the outcastes there have developed two wings—those who incline to the extreme left, and those who are not extreme. Some want to be more idealistic, and some want to deal with nothing but economic and social issues. They have learned technique from the soviets, so some wanted to blow up the arsenals of the Fukuako regiment, and the other day one of the members of that party, a sol-

dier, made a direct appeal to the emperor, during military maneuvers, for the uplifting of their condition, and more equal treatment.

I asked the Water Level movement to join our peasant union and make it an economic movement, and they did join us. But the communist element of them made trouble inside the union and that was one of the factors which caused the peasant union to divide about a year ago. In the cities the sentiment against the outcastes is not so strong. They now intermarry with others and as a class they are disappearing. But in the villages it is very difficult to secure this hopeful

result. The only solution is to have more religion combined with their economic uplift. Then we may hope to absorb them into the group of ordinary Japanese. Christianity cannot touch that class. I have been serving them, the outcastes, for more than eighteen years without preaching the gospel in words—simply through medical missions and social service. The feeling against Christianity is so strong in their group that some few of them who wanted to become Christians in Kobe went to Tokyo to be baptized. The Shin sect of Buddhism is very strong among them and they hate Christianity.

B O O K S

Can the Russian Church Remain Orthodox?

The Church and the Russian Revolution. By Matthew Spinka, Ph. D. The Macmillan Company, \$2.50.

REVERBERATIONS of October 1917 continue to roll out of Russia; tales of counter revolution, bloodshed, roving bands of cut-throat orphans—"peace bombs" in the dignified ranks of the league! But even stories of men biting dogs can apparently be overdone as news. There is indication that the long-suffering public is at last beginning to question many of these emanations from Riga and Berlin and similar "Russian" sources. It is, therefore, a most timely volume which Dr. Spinka is adding to the ever enlarging Russicana.

It is no easy task to attempt to write impartially about any aspect of the Russian revolution. It is particularly difficult and complicated to examine critically an institution like the Orthodox church which has not alone been affected by the enormous social and economic upheavals of the revolution but has at the same time undergone the convulsions of a struggle inherent in its own development, a process simply accelerated by the revolution. Dr. Spinka, who is at present librarian at Chicago theological seminary, brings to this task three enormously important qualifications—a mind trained in historical research, a special knowledge of eastern church history, and a mastery of the Russian language. With these he went to Russia and did his research on the ground.

The argument rises with dramatic as well as historic sense, from what the author calls "the roots of the matter" in the important but heavygoing first chapter, to the tense moments of the meeting of the first great church council in the Kremlin accompanied by the roar of the guns of the victorious bolshevik outside, and on, at last, to a guarded and conditioned prophecy of the survival of the "Jesus way of life" even under the rule of this avowedly materialistic regime. The reader unfamiliar with Russian literature and philosophy will find the opening chapters a bit discouraging, but perseverance will bring him out in agreement with the author's conclusion that "the church organization has been systematically exploited in the interests of political autocracy and absolutism." Every element of progress in education, in democratic self-government, in social thinking, was relentlessly purged wherever it presented itself. The strength of the church lay in its foundation upon the millioned masses of peasants and workers consciously kept ignorant that they might be kept docile to church and state. The world was privileged to see at last in dramatic spectacle this double eagle turned vulture in the extraordinary influence of the vile and ignorant Rasputin on the court of the last Roma-

noff. "Is it any wonder," asks Dr. Spinka, "that an organization so reactionary, so thoroughly subservient to the tsarist absolutism, should come to be regarded in the same light with governmental autocracy, and that all who desired the rightful and necessary modifications in the system of rule came to think of the church as the second chief obstacle in the path of progress?" Thus the attitude of the victorious revolutionists toward the church is adequately explained, though their actions in dealing with it need not always be condoned. Nevertheless, with such a justified attitude, nothing less than a remarkable restraint, coupled with a realistic program, can account for the large measure of genuine religious liberty under the bolsheviks.

At the same time the strategists of the powers that be have lost no opportunity to deal deadly blows, sometimes subtle, sometimes overt, at the machinery of this ancient foe of progress. And here Dr. Spinka's book is of particular value in its fully documented account of the conflict between the once powerful Orthodox church and the new state, and the concurrent schism within the ecclesiastical body. This story of anathemas, imprisonments, executions, church councils and recantations, with the cynical smile of the communists in the background, is more thrilling than a romance. The Living Church movement, as the synodical party has been popularly though incorrectly called, is seen emerging as the hope of a great religious revival, only to sink in the morass of subdivision and ignoble scramble for spoils and honors. Once more the gospel of the Nazarene is left completely stripped of temporal power and thrown into the vast human arena of Russia's groping millions to survive or perish through the validity of its own message. Dr. Spinka believes that, "as a matter of fact, genuine Christianity has never had a better chance to manifest its intrinsic worth in the concrete practical conditions of Russian life than just now, when it has at last been freed from its forced partnership with its former tsarist ally, by whom it was kept in unworthy spiritual bondage at the price of material privileges. The new conditions have made it possible for genuine religion to function as a transforming force."

The author has wisely confined himself largely to this history of the effects of the revolution on the Orthodox church institution, where he is on familiar ground. Indeed, a more exact title for the book would be "The Russian Orthodox Church and the Revolution." In this field it will have permanent historical value. It is inadequate and even ill informed as a general review of the religious situation in Russia when it dismisses the protestant movements in a few brief paragraphs. Likewise, the reader will be left with a desire to know more fully how the momentous changes within the church are affecting the actual practices of the congregations of village and city and the religious life of the people at large. But this is adding too much

to a particular task so well performed. If your interest is whetted by this book, add to it Julius Hecker's volume in the Vanguard Press series on Soviet Russia, under the broader title, "Religion Under the Soviets." Here you will find a briefer treatment of the whole story by one who has had unexcelled opportunity to know it from the inside, and you will be struck by the essential likeness of both his facts and conclusions to those of Dr. Spinka—a notable incident in the history of reporting on things Russian.

KARL BORDERS.

Books in Brief

The student of Shakespeare should by no means overlook Elmer Edgar Stoll's *SHAKESPEARE STUDIES* (Macmillan, \$4.00). It will be a live item in the book catalogs and in the libraries when most of the current output of the binderies is on the ten cent counters in front of the secondhand book stores. While not professing to cover the whole world of Shakespearean drama, the author's treatment of the particular areas which he selects for his studies both reveals a comprehensive scholarship in this field and presents a definite theory of Shakespeare's method. Shakespeare was a practical person who went deep but never too deep for his audience to follow him. He was a producing playwright with a proper interest in the box-office, considered as an index of the popular understanding and appreciation. This does not necessarily mean writing down to the public; in Shakespeare's case it did not mean that at all. But it meant that he wrote about things that people were interested in and in terms that they could grasp. "His criticism is applied only to the most obvious objects—to the gross and enormous stupidity of clowns and bumpkins, the glaring affectations of a Malvolio and such notable follies and vices as jealousy, cowardliness and miserliness." By an avoidance of

overdrawn subtleties he was able to achieve vigor in the treatment of elemental passions and situations.

Three novels about marriage, divorce, and the relations of men and women generally: *HE KNEW WOMEN*, by Peggy Whitehouse (Bon & Liveright, \$2.00), is smart, jazzy, super-sophisticated, but something more. The author of this, her first novel, has rather obviously been at some pains to write something that would be different, and it is. She has almost created a new style. I do not like the style, but it is an achievement to have done something distinctive. She will be heard from further. The story is the natural history of a man who always knew what he wanted and always got it. *I PRONOUNCE THEM*, by G. A. Studdert Kennedy (Doran, \$2.00), is a novel which the author wrote because he had something to say about marriage which he could not say in a sermon. In this judgment he was right. It could not well be said in a sermon. It points toward the reconstruction of the attitude of the church toward divorce and argues strongly for birth control. The conservative number in this trilogy—and also the strongest of the three as a piece of fiction—is Owen Johnson's *CHILDREN OF DIVORCE* (Little Brown Co., \$2.00). Johnson was the creator of "the Tennessee shad" and the author of "Stover at Yale" which is credited with revolutionizing the Yale senior society system. This novel deals with high society in New York, Paris and the Riviera, and the argument which is implicit in it is that any marriage, even one entered into without even a pretense of love on either side, is better carried through than broken.

The presentation of Galsworthy's works in convenient editions for American readers continues with another volume of the Grove edition containing *VILLA RUBEIN* AND *THE BURNING SPEAR* (Scribner's, \$1.25). Also *CASTLES IN SPAIN* AND *OTHER SCREEDS* (Scribner's, \$2.00) including papers and addresses on various topics, chiefly literary.

W. E. G.

C O R R E S P O N D E N C E

Does This Remind You of Anything?

EDITOR THE CHRISTIAN CENTURY:

SIR: Those who read of 10,000 people witnessing the baptism of "a Chinaman and a Jew," as advertised on the street cars of Newport News and vicinity, are probably unaware of the unique work carried on by this modern reproduction of the early Christian community. If they knew that this "Chinaman" is in reality a Korean, a graduate of Harvard with a master's degree from the same institution, son of a Korean scholar with deep learning in Chinese classics, they would have still more reason to wonder.

The Church of God, of which Elder Lightfoot Micheaux is the leader, began its work in Newport News when, after a week of preaching, 150 converts formed the nucleus work. There are now over 800 members. They began in a tent. Soon they had built a large apartment house with meeting hall, store, bakery, dining hall on the first floor, eight apartments on the second and third, all built on faith, the only security they had to offer was "God." Now they have possession of this, another house close by, a lot across the street where they formerly pitched their tent, and have spread to Baltimore and Hampton with beginnings in other important cities.

In this apartment house, as in other buildings owned by the Gospel Spreading association of the church, the people "live on the common." All incomes are pooled. All expenses are taken out of this common fund, then the balance is distributed evenly among the members of the community. The aim of the church is to teach the members to live unselfishly serving one another. In the dining room the poverty stricken are fed. Work is found for the unemployed members of the brotherhood. Each member contributes a half day's wages from his week's earnings toward

the support of the church. While the membership is made up largely of the less privileged of Newport News' citizens, the fellowship and faith created by this body has built up a self-respect, and order, and best of all, a loving spirit of service that takes one back to what we read of the early Christian community.

The story of Elder Micheaux, how he gave up a prosperous business—a modern disciple leaving the fish to catch men—how he went to jail, preached and sang there with his congregation, how he condemned and challenged the Massenburg bill as unchristian, is another story. But it is worthy of the man who has developed this important demonstration of faith.

Newport News, Va.

FRANK FOSTER.

The Unity Possible Today

EDITOR THE CHRISTIAN CENTURY:

SIR: In his recent article on Christian unity, Dr. William E. Barton proves himself to be more than ever the sage. I am proud to add my "ditto to Mr. Burke." He has set forth admirably the fundamental principle on which unity is practicable, namely, unity with liberty; unity founded on inclusiveness, not exclusiveness. Hence, as he conclusively shows, we must aim at unity without uniformity, unity without creed. We can have a beginning of such unity at once, provided enough Christian people desire it. And there is the crux of the whole matter. How many people in the various sects that Dr. Barton names as encouraging "prospects" for Christian unity really care anything about it? How many would support any practical measure? Or, contrariwise, how many would refrain from ac-

tive opposition to any practical measure that might be proposed? Nobody can speak with any certainty on this point, but until we get some trustworthy information all discussion of unity is academic.

But this is not to say that discussion is futile. On the contrary, discussion must precede and accompany any practical measure. And in one particular, it seems to me that Dr. Barton's sketch of procedure should be amended in one feature. He selects Disciples, Congregationalists and Episcopalians as promising "prospects," on the ground that they are "of about the same size." That is a curious principle of classification when dealing with organizations of any sort, and particularly religious organizations. Approximate nearness in principles seems much more significant and hopeful than approximate numerical strength. To expect unity of Episcopalians with any other body or bodies of Christians in the near future will appear to most of us to border on the chimerical.

If Dr. Barton had said Baptists, Disciples and Congregationalists, he would have had less numerical uniformity, but would have named the three protestant sects that have fewest differences and best prospect of union. No question of polity or theology divides them which is more serious than differences found within each of them. The sole divisive question is, what constitutes Christian baptism? An increasing number of Baptist churches treat this as no longer a divisive question, and now receive to full membership without rebaptism those who come to them from Congregational churches. Northern Baptist churches have not for many years required rebaptism of those coming to them from Disciple churches. There is no probability, however, that Baptists will yield their historic contention that immersion is the normal form of baptism, the only method practiced in the early ages of Christianity. There is no reason why they should be expected or required to yield this, provided they will concede equal liberty of belief and practice to other Christians and recognize the fact that it is not necessary, in order to maintain their conviction, to maintain a schism in the body of Christ, the church. An increasing number of Baptists agree with Dr. Barton, that "there is not the slightest reason to believe that the Lord Jesus was interested, or would now be interested, in any one mode of baptism to such an extent as to make that particular mode a condition of membership in his church." And they would also agree that "there is no possible test of Christian character by which the two Christians"—one immersed, the other sprinkled—"could be distinguished." Nor either of them from the Quaker who has received no water baptism. "By their fruits ye shall know them," said our Lord, not by their baptism.

The chief lack in Dr. Barton's article, if I may venture to say so, is failure to point out a practical measure for immediate unity of these three denominations, on the sole condition stated above, that a sufficient number in each of them really desire unity. What is commonly called "organic unity," the combination of all churches into one great church, is a project with which these denominations cannot have more than the slightest sympathy. There is no such "organic unity" within either of them, because it is utterly incompatible with their fundamental principle of the independence of the local church. That they will not abandon—in any period of time, at least, that it is practical to consider. The only bond that unites the churches of each denomination is that of mutual service in extending the kingdom of God—in other words, missions, foreign, home, state, city. The only organizations outside of the local churches are missionary, avowedly such, administrative in function, not legislative or judicial. These organizations may from time to time express opinions on various topics, but these deliveries have no binding force, not even on those who make them. They are advice or testimony, to which each church attaches such importance as it pleases.

Now, such being the case, further unity among Disciples, Congregationalists and Baptists must take, can only take, the form of closer cooperation in missionary endeavor. A proposal

to consolidate the missionary boards or societies of the three bodies, if it were made, would be at once met with the objection that serious legal obstacles exist that would probably prove insurmountable. And that might very well be true. The law, as Dogberry remarked long ago, is an ass, and its assinity is frequently displayed in creating obstacles to the wise and good and smoothing the path of fools and scoundrels. The difficulties would be real, even if surmountable in the sequel. But there is no difficulty in the way of creating a supreme missionary council, in which all boards and societies should have adequate representation, to plan a missionary campaign in which all should loyally and heartily cooperate. Such a council already exists in embryo; it needs only to be enlarged and empowered.

The simplicity of the plan will be as evident to every reader as its effectiveness will be on reflection. For no one can doubt that, were such unity as this achieved, all minor questions of creeds and sacraments would be found possible of speedy solution. In the flame of Christian love that such unity of effort for the kingdom would enkindle in all hearts, every obstacle would melt away. In the new zeal for the kingdom and its righteousness that such unity would create, there would be found that revival of religion that so many earnestly desire.

Chester, Pa.

HENRY C. VEDDER.

The Argument from Antiquity

EDITOR THE CHRISTIAN CENTURY:

SIR: I read with keen interest the argument of Bishop Charles Edward Locke on "God's plan." I wonder how the argument would work in some other connections. For example, if a custom by being ancient, honored and universal can be proven to be "God's plan," then how about planting potatoes "in the moon"? Undoubtedly its operation has proved to be a rich blessing to the superstitious generations of the past.

Westerville, O.

B. C. GLOVER.

Enforcing Prohibition

EDITOR THE CHRISTIAN CENTURY:

SIR: It is very strange that so many who claim to be friends of prohibition and in favor of the strict enforcement of the eighteenth amendment and the Volstead act, are seemingly afraid to place the responsibility for the present existing outrageous conditions where it belongs. Any ten-year-old school boy or girl knows that the President of the United States has absolute control of the official machinery of this country. He has the power to remove any official who fails to do his duty and replace him with one who will, and there is no way in which he can justify himself for allowing inefficient and corrupt officials to remain in power. It would have been just as sensible and just as consistent for Mr. Lincoln, when he issued the emancipation proclamation, to have appointed General Lee to enforce it as for Mr. Coolidge to appoint Andrew Mellon to enforce the eighteenth amendment and the Volstead act. Mr. Coolidge is trying to hold the local officials of the country responsible for enforcing prohibition in their respective states and localities. Why should he do that any more than he expects them to enforce the laws against smuggling, counterfeiting and other federal statutes? The eighteenth amendment and the Volstead act are just as much federal enactments as are the others mentioned, and it is the duty of the national government to see that they are enforced.

Recently I heard a man pronounce Al Smith as the arch nullifier, in connection of course with his attitude on prohibition enforcement. Now, which is the greater nullifier, the man who nullifies a law in his state or the man who nullifies it nationally? So far as results are concerned it is just as much a crime against the constitution to nullify it by omission as by commission. The former is what we have on the part of the present occupant of the white house.

Mr. Coolidge could have long since cleaned up the illicit traffic in liquor had he really desired to do so, and could do so

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yet, and any failure of the prohibition laws to bring the desired results is wholly chargeable to him.

What we need is a man in the white house with the passion of Lincoln or the courage of Andrew Jackson or Theodore Roosevelt. It is such a man that should occupy that position after the fourth of March, 1929; and if there is not enough patriotism in the nation to bring that about, in my opinion we are in a bad way morally, and politically on the toboggan-slide headed for anarchy.

Los Angeles, Cal.

CHARLES E. STOKES.

"Yours of Even Date Received and in Reply Would Say—"

EDITOR THE CHRISTIAN CENTURY:

SIR: While all of this discussion over "When the Missionaries Return" is going on it may be well to give some thought to "While the Missionaries Are at Home." Missionaries better than those who have lived in America all their lives, know of some of the obstacles that lack of Christianity at home throws in the way of those abroad. The inclosed correspondence gives one phase of the problem of missions that ought to receive more attention. The letters in themselves reveal the situation so that no further comment on my part seems necessary. Since there is no point in revealing the name of the president or the institution of which he is the head, for he is clearly the victim of a community, I have made alterations to cover them. Beyond this the correspondence is as it was carried on.

Hampton, Va.

FRANK C. FOSTER.

[Enclosures.]

The Principal,
Blank School of Applied Art,
America.

Dear Sir:

I am an art student and at the termination of my course next June I am contemplating a course in illustrating. I have been seeking for knowledge as to schools affording this course and a friend recommended your college. I would like very much to have one of your catalogs and all necessary information about your college.

X. Y. Z.

The Blank School of Applied Art.

Dear Sir:

At your request we have forwarded a copy of our catalog under separate cover. If, after reading it carefully, you wish additional

information do not hesitate to write us. We shall look for a letter from you stating your plans for entrance.

The President.

The President,
Blank School of Applied Art.
Dear Sir:

I am in receipt of your catalog and letter of the 30th. As I went through the catalog I was glad at the thought that I had found a college that offered the course I desired. I had started planning and figuring when I came across the last line of page 63, which said, "No; we are not prepared to teach colored students." I happen to be colored. As regards my character, however, for which I am responsible, the authorities of this school will state their opinion if you ask them.

I came to the United States in 1924 expressly to acquire this art, at the completion of which course I hope to return home to serve my people in the capacity of an industrial missionary. Should you admit me to your college when, on the completion of my course I return to Africa, you will always have the joy of feeling that you have done something to help downtrodden and oppressed Africa. Whenever the name of Sierra Leone is spoken you will be proud that one represents Blank School of Applied Art there, struggling for the improvement of his race.

I am sorry to have written a long letter, but there is a question on my mind. Can't you admit me? I do not think I am objectionable. I hope to hear from you soon.

Y. Y. Z.

Dear Mr. Student:

I want to thank you for your letter of September 3rd. It is hard to answer such a letter because we are impressed with your earnestness and the fact that you have found the course of study you desire. However, conditions are such that it would not be possible to accept you.

I want you to feel that so far as the Blank School of Applied Art is concerned we would be glad to have you as a student. We have students of many other nationalities, but, as you well know, there is an unjust and many times, I think, unholy feeling toward the African race. Although this is a city of approximately six thousand population there is not a Negro in the community and furthermore the city authorities will not allow them here.

We hope that you will not feel too harshly of us because of rejecting your application. At one time a few years ago we endeavored to brave the storm of criticism that we knew would follow and accepted one of your race. The attending experiences were most unpleasant and the young man was here only four or five days. Since that time the feeling in the community has been worse instead of better.

It has been a dream of mine some time to have a school for the colored race. It would, indeed, be a pleasure for us to know that you would carry applied art to Sierra Leone. It may interest you to know that just this week we had an interesting letter from one of our former students, a missionary who is in the Belgian Congo and is operating a newspaper for the natives and illustrating it with illustrations which he learned to make while in our school.

Again I want to assure you of my personal earnestness in this matter and will be pleased to have you write me occasionally.

The President.

Contributors to This Issue

ARTHUR HOLMES, professor of psychology, University of Pennsylvania; former president, Drake university; author, "Principles of Character Making," etc.

FREDERICK W. NORWOOD, minister of the City Temple, London. Dr. Norwood was a chaplain of Australian forces during the world war. For the past two years he has been the leader in a crusade against war being conducted by the churches of Great Britain. His article is the second in the series on "What the War Did to My Mind," appearing in The Christian Century during the present year.

JOHN R. SCOTFORD, Cleveland, O.; frequent contributor to The Christian Century and other periodicals.

TOYOHICO KAGAWA, settlement worker in Kobe and Osaka, Japan. Mr. Kagawa, in addition to being a Christian minister, constantly engaged in evangelistic and other forms of religious service, is the outstanding conservative leader of the labor and peasant movements of Japan. He is also one of the most widely read contemporary Japanese novelists.

KARL BORDERS, assistant resident Chicago Commons, Chicago, author, "Village Life in Russia." Mr. Borders recently completed two years' service in an agricultural colony in Russia.

Not a Bank Deposit, but a Standard

EDITOR THE CHRISTIAN CENTURY:

SIR: Religion being a maker of personal faith and experience of life no one can exercise these for us. However "expert" a physician is he cannot eat and digest food and live for a patient. We recently had an epidemic of buying diplomas, even medical ones. They were genuine diplomas but the recipients were spurious. They sailed under lies. So education is a personal thing. A person sailing under a false medical certificate would be detected by mistakes or foolishness. So no priest can do religion for another. The Lord Our Righteousness isn't a bank deposit to our credit but is our standard; the same sense and convictions of righteousness are to be ours as Jesus had. We are to be as he is.

Kingston, Ont.

L. M. ENGLAND.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dr. C. W. Gilkey Leads in Move in Behalf of Chicago Schools

Representatives of more than a score of civic and religious bodies have organized the Chicago schools emergency committee, "to use every influence at its command to

save the schools from domination by politicians." Rev. Charles W. Gilkey of the Chicago church federation has been elected chairman of the organization and Rabbi Louis L. Mann of Sinai temple chairman of the action committee. In explanation of

the committee's aims, Dr. Gilkey issued a statement, from which we quote: "The public school emergency committee, representing a large number of civic and religious organizations, has united its forces to get and keep the Chicago public schools

Student Volunteers Hold Quadrennial Convention in Detroit

In Christ there is no East nor West,
In Him no South nor North;
But one great fellowship of love
Throughout the whole wide earth.

TIME AFTER TIME these lines were sung at Detroit by the 4500 delegates to the Student Volunteer convention held from Dec. 28 to Jan. 1. Each time the words had been suggested by some new revelation of sinister forces, racial antipathy or of constructive fellowship bridging gaps in human society. But what had happened to the slogan which was sounded at the Detroit convention of 1894? Then, it was "the evangelization of the world in this generation." Evangelization meant the provision of opportunity for each living person to hear the news of Jesus. Now, evangelization of that type is swallowed up in christianization. This in turn, together with the whole missionary enterprise, was presented to the 1927 convention as a phase of the tremendous movement of races into closer relations with each other. The interracial movement expresses itself in economic impacts and conflicts, political rivalries and antagonisms, racial antipathies and prejudices, as well as religious reciprocal penetration.

This interpretation of foreign missions is by no means new, and some of its leaders are associated with such a view. But to a great many of the students gathered at Detroit the conception of missions as a reciprocal fellowship in the quest for God and in the learning of Jesus was definitely distasteful, and from them came relentless opposition. One might have thought at first that one group of leaders had planned—and so wondrously well planned!—the platform end of the convention, and another almost hostile group had organized the delegations. Indeed, the casual but thoughtful observer might well have come away from some sessions with deep misgivings prompted by the monotony with which questions from the floor were ill-disguised protests or efforts at easy refutation.

A DISQUIETING AUDIENCE

Yet the misgivings would soften as one entered on a wide exploration of student opinion and discovered that the vocal part of the audience represented almost wholly one group, though a large one; the open-minded, sympathetic and studious portion reserving judgment in favor of understanding. For there was much to be digested and understood. Chasms were seen opening, wide and deep, across the path on which civilization is advancing. At times one who appreciated the significance of the African participation in the war and the proved ability of African soldiers to take part in European battles, would feel

alarm at the persistence with which every speaker for the Africans gave warning that the African people look to a time for which they are preparing when they will be delivered from the yoke of "the nordic supremacy." That deliverance may come—and speakers hoped that it might so come—by the awakening of the Christian conscience within western peoples; but if it has to come by a continental rising of the black peoples the white race will but reap what it has sown.

A CHINESE VIEW

On the other hand assurance was constant and explicit that fellowship in frank counsel and assistance, rather than commanding leadership, will be as welcome as ever. The conspicuous nationalism of the convention was confronted by the emphatic declaration of President Wei of Central China university that China, in rejecting a Christianity which is more western than Christian, declines to produce one that is more Chinese than Christian. Catholic Christianity is the clear demand of those for whom Dr. Wei speaks, and this must be gained through the most intimate and reciprocal contact of western Christianity and its vast corporate experience with Asiatic insight, philosophy and patience. A few characteristic statements selected from Dr. Wei's speeches may suggest his view of the situation. "Should China become modernized after the pattern of the European national state she would lose her identity, and this would be a big price to pay for greatness; but should it become necessary, there would ensue a worse war than the last one." "Buddhist missionaries gave two outstanding figures to China but all such missionaries came at their own risk; no indemnities were collected for damage done to their property; and finance never complicated their missions." "We hope that China will become the first Christian nation in the history of mankind, and we want to build up a community of Christians both in China and elsewhere. We avoid a national church which sacrifices catholic character." "On behalf of the Chinese church I extend an invitation to be ready as soon as God through the Chinese church shall call you—and he will call you soon."

Dr. Henry T. Hodgkin, the distinguished Quaker scholar and leader in good works, confirmed this message. He saw the spirit of youth on the march in all lands and this always means danger. Young churches adopt adventurous programs and the earliest Christian church, like others, made many mistakes in its adventure. Western civilization is now a liability rather than an asset for the western

missionary. The existence of denominational churches is suspect in China which has so far been unable even to translate the word denomination; and Dr. Wei hopes that no representative of the word will ever appear in Chinese. In view of these new factors what changes are called for in the missionary motive? The first element must be world service and not world domination. Colonel House as a shuttle carrying strands of understanding between peoples provides the type of spirit. Freedom of the spirit must be realized in the readiness to welcome truth from any source, while patience and friendship will sustain for the long view, knowing that it is fatal to allow love for causes to surpass our love for men.

THE INDIAN OUTLOOK

No one person made a greater contribution to the convention than Dr. W. E. Holland—"the best loved man in Oxford twenty years ago," as Sherwood Eddy said. Speaking for that India which he has so finely interpreted, Dr. Holland asserted that educated India frankly admits that none but Jesus can seriously bid for the heart of India, and no one else is in the field. India is hungry for God and for forgiveness, and this hunger is met in the gospel. The west finds God in Jesus while the east seeks him in oneself. Yes, but where God is sought in Jesus conversions occur, and they do not occur elsewhere. By conversion Dr. Holland meant the experience "when seeking becomes finding." In India the final battle is being fought out between God the great *it*—a smooth lake untroubled by human sorrow, and God as eternally on the cross. "The quest for forgiveness has no support in Hinduism which offers only an endless round of reincarnations." But the Hindu sees in Jesus one "who has a better way with us than punishment." Three other boons offered in Christ are the power to do, light to live by, and a sure hope that friendship is not an idle amusement. A company of mystics met for revelation but sat in silence save for one man who repeatedly uttered the words "give me a body." The saying was meaningless until, at a later session for interpretation, one declared that this was Christ asking for a body in which to express himself, and this body must be the personal, social and economic life and organization. A few pregnant sayings may suggest this magic personality of Dr. Holland: "If we would understand the modern missionary movement we must come to grips with nationalism." "Jesus came not to found a new religion, but to lead men to the truth in religion." "Are you doing good to men in order to convert them, or do you wish to convert

out of politics. The committee is independent of any partisan or personal interest, but is convinced that the present publicity in connection with the alleged 'trial' of Superintendent McAndrew is a smoke

screen intended to deceive and confuse the citizens of Chicago. The committee is determined to find out what is going on behind this smoke screen and to see that all the schools are administered in the

interest of the school children themselves."

Dr. Crapsey Dead At 80

Dr. Algernon S. Crapsey, author, lec-

them in order to do them good?" "For the last five years I have met not one Hindu in whom there is opposition to Jesus Christ, even though he may be opposed to Christianity." "Of 1200 Hindus sent to prison in one city where each prisoner was allowed the choice of one book, 800 asked for the New Testament. Would there be a similar number in the prison of Detroit?" "It is essential that the missionary today ask the question: Do I want to get things done, or do I want to help people to grow?" "India sees in western Christianity God used as a means to men; whereas for India, man is the means while God is the end." "We will never have a Christianity able to convert America until we have a Christian Asia."

OTHER VIEWPOINTS

Max Yergan with persuasive earnestness and Mordecai Johnston gave voice to Africa's aspiration after emancipation. They also showed that resentment for the treatment of the black race in European and American nations was making Africa ready to snatch at any weapon, such as the soviet program, in order to embarrass those western peoples. What avails it to send a few missionaries to confront the millions in Africa while 600,000 people in a western city show alarm at the appearance of a few black men in their midst? Sherwood Eddy, too, depicted in his well-known manner the tragedy of luxury and the waste of wealth which characterizes western city life. His soul is deeply stirred, and the conviction of the wickedness of the present order has found embodiment in his life by personal readjustment, other than in words. Yet no one can cut himself free from the situation of western civilization. Twelve thousand volunteers had gone into foreign missionary work in the earlier stage of this movement, but it is now clear that the world is not to be saved by a Paul Revere's ride through eastern peoples. Nor can it be accomplished by forcing dogmas upon people. The process of sharing experience, however, brings enrichment, for who would grudge Max Yergan to Africa or Hodgkin to China, Holland to India or Schweitzer to the African forest? The missionary need is as great as ever, but the demand is for teachable missionaries.

Reinhold Niebuhr dashed into a weary convention with a torrent of challenging statements and provocative criticisms, as he sought to present the philosophy involved in this program of sharing experience. The mutual search for truth had been tried out successfully in the simple gatherings of the Quakers but sometimes the life was so feeble that with all the mutuality the result was zero. Missionary work based on sharing experience requires missionaries of great vitality but free from arrogance, race pride, and nationalism. The hypocrisy of western civilization brings its challenge, for if we reduce ideals to the level of actualities we invite death,

while if we assert ideals in the face of actuality we commit ourselves to great struggle. Ideals must stand ahead of practice. But western civilization must be treated with discrimination. All its vices do not belong to one group, and its virtues to another.

CONSTRUCTIVE FORCES

Dr. John R. Mott filed a plea for a milder view of western civilization than that of Sherwood Eddy. As Dr. Mott sees it, the world of finance, the chambers of commerce, the great advertising associations, and other clubs of commercial men, are promoting the raising of ideals more rapidly than some churches. Dr. Mott aided that discrimination for which Mr. Eddy pleads. And as the convention listened to him, some hope revived that we are not yet quite bankrupt. But even he refused to soften the dark aspects of the situation. He arrayed in panorama the great agencies making for unity and redemption. They were political and financial, social and athletic, scientific and industrial, but all revealing an integrating force though working as factors in distinctly western civilization. Dr. Robert E. Speer, too, was an inevitable element in a missionary convention; and he brought to view not the failures and shocks, but the unfinished tasks and the unoccupied areas.

Dr. John Mackay gripped the heart of the gathering by his account of South American achievement in interracial friendship. The better South American journals have four times the space given to important foreign news that is found in the leading New York or London papers. The president of the University of Buenos Aires has written "The Invisible Christ," the first book on Jesus by a first class literary man in Latin America. Dr. Mackay also delighted all by his intimate pictures of his effort to enter into the Spanish spirit, and to share the intellectual backgrounds of the people. A new great figure had come to the front of the missionary platform in relation to the young people who met this speaker for the first time.

THE PERSONAL EXPRESSION

But the chief wealth of the convention was found in the splendid specimens of Christian manhood and womanhood of all races and nations who entered into the fellowship of the platform and of the more intimate groups. The discovery of the passion for loving and sharing in them gave abundant evidence that the church has resources never surpassed, in the devotion of young life. This wealth grew on one, the more close his contact with the discussion groups became. And whatever misgiving might remain about the intellectual point of view of many, there was no doubt of the ardent devotion of the great body present. And when, toward the close, the time came for ascer-

taining the attitude of youth to the call of the present, evidence was forthcoming from the student body of determination to see the task carried on, if steadiness of preparation and devotion to selfishness service could still minister. The presence in the groups of nationals of all lands, gave an air of reality to the whole experience and the intercourse was easy and natural. No trace was discernible of that racial antipathy which was quite vocal in the previous convention—so much ground has been gained. The transition from the presentation of the task to the enlistment in service was aided by varied stories of divine guidance told by Norman Taylor and the winsome Margaret Crutchfield, whose visit to Canada had specially endeared her to the Canadian delegation.

RELIGION IN THE CONVENTION

The structure of the program was sustained by two piers, the first being the opening devotional period led by Dr. Richard Roberts and the second being the planting of the cross at the center of life thought and action by Dr. Henry T. Hodgkin. Dr. Roberts called for a rejuvenation of religious life by a fresh realization of the Holy Spirit through study of the Acts of the Apostles. With telling effect he portrayed the wise men who, after a revelation, returned to their country "another way" and Dr. Roberts prepared for the changed attitudes in which the students would return. Dr. Hodgkin pressed home with ruthless logic the demand for the life of love in dealing with potential friends and in the treatment of wrong-doers. Dedication to this was walking the way of the cross. The viewpoints of the leaders were diverse enough. For while Dr. Hodgkin presented the point of view characteristic of the Society of Friends, Dr. Holland wished that the cross were on the platform—sure enough, at the next session, there it stood in the center of the platform.

In spite of powerful presentation, however, tradition ruled over the large majority. Great numbers asked for a discussion group on war, though not a score could be found for one on international relations. Despite the persistent protest of every speaker against the evil and hindrance of denominational Christianity, not a score were desirous of meeting to face the way out. Perhaps this was due to a previous assembly devoted to this problem. Yet whatever happened in public, no one mingling freely with the students could doubt that some serious impacts had been made on their minds. Four definite results seem to be fairly secure: certainty that the way of Jesus holds the heart of the world when it is made clear; that the cross reveals both way and energy to tread it; that the interpretation of Jesus can never be complete until eastern as well as western minds have worked on it; that friendship on the college campus must be the realistic school for wider fellowship. The Detroit convention was dynamic, creative and directive. Its energies focus at a point far beyond the closing hour.

ERNEST THOMAS.

turer and former Episcopal clergyman, died at Rochester, N. Y., Dec. 31, at the age of 80. Dr. Crapsey's views on theology led to his expulsion from the Episcopal church in 1906, and shortly thereafter he organized what he called the brotherhood for social and spiritual work. He called himself "the last of the heretics." When the trial of Bishop William Montgomery Brown, retired bishop of the church, was about to take place in 1924, Dr. Crapsey came out in print declaring that the council of bishops would not dare give Bishop Brown a real trial. A few days later Bishop Brown was convicted.

Propose Memorial to Livingstone

A monument already marks the spot in Africa where David Livingstone died, and his body rests in Westminster abbey, but now is being proposed a memorial to him at Blantyre, Scotland. It is proposed that his early home there be purchased and perpetuated. Twelve thousand pounds will be required for purchasing and fixing up the property and to furnish a small endowment to keep the property in order for all time.

Cardinal Hayes Bans Dancing By Catholic Schools

Cardinal Hayes, of New York, has prohibited all dances and promenades in hotels or public halls under auspices of Catholic universities, colleges and academies. This is said to be the most drastic order for discipline in the archdiocese of New York that Cardinal Hayes has ever issued.

Dr. Breasted Honored by Historical Body

Dr. James H. Breasted of the University of Chicago has been nominated for president of the American Historical association, to succeed Dr. Henry Osborn Taylor of New York.

A Clinic in Understanding At Fairfield, Conn.

Recently, in Fairfield, Conn., a "clinic in understanding" was conducted by 14 representative protestant citizens and one Catholic priest, the purpose being to discover, if possible, what real basis there is for the common prejudice of protestants against Catholics and Catholics against protestants. Nothing was done, it is reported, to "soft-pedal the prejudices," but these were registered with frankness.

Church Merger in West Florida

At the Florida state convention of Universalist churches, held at Pensacola, resolutions were adopted declaring the Universalist and Unitarian churches of western Florida merged, as they are already in eastern and southern Florida.

Rev. C. S. Medbury, Des Moines' First Citizen, Honored

For several years the Des Moines Register has presented a loving cup to the citizen who was deemed to have rendered the most helpful service to the community during the year as determined by popular vote. Rev. Charles S. Medbury, pastor of University Church of Christ, Des Moines, for 20 years, was presented with this loving cup several years ago. Last year, by authorization of the legislature, oil paint-

ings were made of the citizens of the state who had recently served in positions of public trust at Washington and among them was Hon. E. T. Meredith, secretary of agriculture during the administration of

Woodrow Wilson. Karl A. Buehr, a noted artist in New York, was selected to make these portraits. While the artist was in Des Moines, Mr. Meredith conceived the idea of having a portrait made of Dr. Med-

British Table Talk

London, December 20, 1927.

WHAT IS THE MEANING of the rejection by the commons of the prayer book revision measure? It is hard to do justice to the after-thoughts of our people upon this serious event which falsified all our anticipations. Here, however, are some of the estimates. The man in the street is sufficiently interested to justify the editors of popular journals in giving a first place to the prayer book in the news of the day. But it is doubtful whether he has gone deeply into the matter. There is, however, in him an instinctive response to any cry of "No Popery." The evangelical churchman, who is represented by Sir William Joynson-Hicks, is jubilant. He has visions of a church purged of Anglo-catholics and strongly evangelical with the free churchmen flocking into its purged ranks. He is altogether against disestablishment; but he has not reckoned with the fact that free churchmen as a whole are opposed by conviction to any establishment, evangelical or otherwise. He has not considered, moreover, how far evangelicalism is to include liberals in theology, such as Dr. Barnes and a vast company of free churchmen. Are they, too, to be purged out of the church? Many free churchmen share in the relief which the evangelicals within the church express. They believe that the vote was a victory for the principles of the reformation. The extreme Anglo-catholics are not disturbed to any great extent; the "law-breakers" will go on with their "law-breaking." The others who were content to accept the revised prayer book will probably feel free to use it, with the plea that since 95 per cent of their bishops and all their assemblies are willing to sanction it, they cannot be sinning against their church if they use it. Meanwhile they, like the older free churches, are eager for disestablishment. So it may come to pass that the free churchmen, who oppose the principles of the reformation, will side with the Anglo-catholics in seeking the liberation of the church from state control, and in this battle the evangelicals in the church will be against them. Every true free churchman must loathe the thought that a spiritual society is not free to decide for itself its creeds and its ways of approach to the eternal God.

After the Great Debate

free to form their judgment; it is long since votes were changed during a debate as they were last week. There is a curious frivolity in all this. It is permissible to change one's mind in things which have only to do with the church of God. The alternative book was provided for England; the English votes in the house of commons gave a majority for the bill; it was rejected by the votes of Welsh, Irish and Scots voters. The episcopal churches in Wales, Ireland and Scotland are free from parliamentary control and have their own prayer books. There is only one course of action for any spiritual society which has met with this treatment. It may hope and plan to have it reversed or it may seek deliverance at any cost. Everyone agrees that the archbishop of Canterbury has played his part with dignity and charity. Certain speeches in the house are said to have been thrilling; it is a significant fact that to the reader they seem to deal with obvious points which would have occurred to any school debating society; it was evidently the passion and sincerity of the pleaders which moved the hearers. One passage from a speech by Sir Martin Conway gives the comment of many hearts today: "We, the puzzled people of the modern world, are waiting on the shore of eternity, each one of us authentically on its margin, looking out into the unknown, waiting for a message of salvation. . . . We want something more than these ecclesiastical refinements and esthetic frills, something more than a slight change in this or the other prayer or ceremony. . . . We are waiting for the man who shall come to us with his lips touched with the live flame from the altar of God."

And So Forth

The earl of Lytton, on his own confession, went to India with an impatience of missions, which he had often thought a nuisance. In a speech at Stevenage, which is near his home, he made a handsome retraction. He said that his personal experience of missionaries on the spot was that they engaged in Christian service of all sorts. He honored them. Educated men and women living among the poor villages and the poor classes of India, they were doing a fine work. He would be glad to think that any effort of his hand made their work easier. . . . I cannot profess to be sorry that my friend, Prof. C. R. Dodd of Mansfield college, will not accept the invitation from Yale to its New Testament chair. We need him on this side. He took the chair at Mansfield when Dr. Moffatt left Oxford for Glasgow; he has more than fulfilled our hopes, and in the years to come we look to him for the leadership which his scholarship and insight and rare gifts of exposition qualify him to give. You have Moffatt; you will not grudge us his successor.

EDWARD SHILLITO.

Some Other After-Thoughts

Here are some other thoughts which came to one whom I know well, and not to him only. The debate in the house of commons took one evening. Votes were changed from speech to speech. Members had come with an open mind upon a serious matter, which had been before the nation for months, and should have been in the minds of legislators for 21 years. In political matters members do not feel so

bury, with whom he had been on intimate terms of friendship for many years. On December 4, at a special service at the

church, in the presence of a great audience, the picture was presented by Mr. Meredith to the congregation, with the un-

derstanding that it is to hang in the church building during the life of Dr. Medbury, and then to be placed in the State Historical building.

Special Correspondence from Pittsburgh

Pittsburgh, January 1.

I REMEMBER how the keen, fresh air swept around the top of Long's Peak. It made the climb worth while. Pittsburgh has a mountain peak where the fresh air of open thought circulates—it is the Hungry Club. It fills the great English room of the Fort Pitt hotel every Monday and the intelligentsia gather there 400 strong. At the present hour the coal situation is being batted back and forth, like a banquet balloon, from both sides. Never is a vote taken, but free discussion follows, sometimes for hours. I saw 400 men sit for two hours enjoying what Dr. William R. Farmer had to say about the New Testament. Think of that! But then, Farmer has a way of making things interesting. Bishop McConnell is a prime favorite at this club. If you are a celebrated man and intend to pass through Pittsburgh, let me know and I will have Charles Cooper grant you an open forum. Cranks need not apply.

* * *

The Fellowship Circle

I would like to know how many cities have a "fellowship circle" such as Pittsburgh has enjoyed for two years. Dr. Charles A. Cooper, mentioned above, head of Kingsley house social settlement, and one of the leading social workers of America, conceived the idea of this circle. His idea was that liberals needed to know each other and that all groups have broad-minded men who ought to get acquainted. Accordingly he invited a small group of us to dinner. (Cooper raises his own chickens out of his farm, and these dinners certainly stimulate fellowship.) In two years the club has grown until now forty or more persons sit about a great round table and then spend an evening, allowing the talk to take its own curve. Jews, Catholics, protestants, rich men, poor men, merchants, in fact, all types of men exchange views on God, the church, liberalism, famous people, books, current trends in philosophy, theology and science. It is truly superb talk. Hatred and misunderstanding are impossible after one comes to know these men. Dr. Cooper has done many fine things in Pittsburgh, but this movement toward better understanding is surely one of his best. When a Jewish chemist, a Presbyterian astronomer, a Catholic priest and a Unitarian minister discuss God—the result is illuminating and broadening. I would like to suggest a similar club for Kansas city, Chicago and other capitals.

* * *

A Church Book Table

And now for a practical suggestion—why not a book table in the foyer of your church, that is, if you have a foyer? I remember seeing in the City Temple, London, and also in Dr. Orchard's church,

book tables, in the vestibules. A month ago we adopted the idea. From The Christian Century book service, we secured about fifty of the outstanding religious titles, "The Daily Altar" and samples of The Christian Century. Our women's guild took charge. The people took to the scheme and many books were sold. Many welcomed the opportunity of viewing the best books in the religious field. Copies of the pastor's printed sermons were also offered and the idea of reading emphasized. We intend to make this a regular feature.

* * *

Commercialized Christmas

Would the Galilean peasant recognize our modern Christmas? Pine trees, Santa Claus, neckties and slippers, candy, laden postmen, exhausted clerks, reckless and useless spending—commercialized Christmas—not much to make you think of the Jesus depicted by Shirley Jackson Case.

JOHN R. EWERS.

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pastor emeritus. Dr. Dole served for years as president of the conference of charities of his town, and was active in the Boston associated charities. For a long period he

was president of the Twentieth Century club of Boston, and was also president of the Association to abolish war. Another interest close to his heart was Tuskegee

Special Correspondence from Nashville

Nashville, January 1.

A SUDDEN GUN BATTLE at night-fall on Christmas day, in South Pittsburgh, a little town at the foot of the Cumberland mountains in southeastern Tennessee, cost the lives of six men. It

was fought out, apparently, **A Conflict of Tomorrow** among armed officers of the law, the city arrayed against the county. I say "apparently," because the scant evidence as yet available seems to point to additional complications.

As a mere outbreak of lawlessness the incident would not call for record in these paragraphs. I judge it to have been more than that. It was a symptom, a clue, a sort of opening gun, in a conflict which, as I account it, is already overdue. For two decades industrial plants have been coming rapidly into the south. They dispense large payrolls and locally bring "prosperity." Abundance of raw materials, convenient fuel and power resources, a favorable climate and access to an untapped labor supply, of good quality, are the reasons usually given for this migration of manufacturing from the north to the south. And they are sound reasons. The industrialization of the south was bound to come. The labor is drawn chiefly from rural sections in which farming is at a low ebb. The wages in "real money" look attractive to people who all their lives have been virtually without cash. These poor country folk are of old American stock. They are ignorant and stiffly individualistic. They know nothing about labor unions, and at first care nothing about organizing. Thus the open shop easily gets a footing. But the grind of industrial life, the paternal type of social conditions, the insufficiency of the wages that had looked so large alone to supply ordinary comforts, the awakening of new aspirations and desires by contact with urban life, soon start a ferment in the minds of proud and self-reliant families.

Labor Organization Bound to Come

It will be only a short time till the obvious advantages of labor organization come home to these workers. Then there will be trouble. This last mentioned advantage of coming south is one that has weighed much with the manufacturers. They say little about it, but they are keenly aware of it. The southern rural labor, as at first found, is not only good, but cheap—and pliable. So, by the time the laborer awakes to the fact that he is a good deal of a chattel, and a cheap one at that, his chains have been pretty securely forged. Knowing the iron temper of these mountain people, and, on the other side, the unyielding attitude of the average employer, I have for some time awaited an explosion. In South Pittsburgh a lockout against union men has been for some months engendering feeling. Several hundred iron workers are involved. The town officers,

reflecting local "prosperity," have sided with the company. The county officers took the part of the strikers, their own people. That was the line-up. These are brave men and they know how to shoot. Within a minute five were dead and another mortally wounded. This is the first flareup of a conflict that unfortunately is widespread and growing bitter.

Science in Broken Doses

In Nashville the scientists have been with us. It is a quaint twist of the American language, by the way, that when you use that word, many think that you are referring to the members of a certain religious sect. These, however, were not of the Mrs. Eddy brand, but members of the American association for the advancement of science. The fact that Tennessee is one of the states the legislature of which have in their wisdom set up a dike against the teaching of evolution, gave a spice of humor to this whole occasion. Even the chief justice of the state supreme court, put forward by an invalid mayor and a timid—and accidental—governor, to voice the welcome of the community, dealt facetiously with the famous Tennessee statute, admitting, along with other jovial remarks, that the members of his court had never been able to make out just what it means. The chancellor of Vanderbilt university, an institution unshackled by legislative control, who spoke for the educational interests of the city, could not, of course, fail to poke a little quiet fun at a law which its best friends now, many of them, wish had never been heard of. The convention was devoid of sensations. In sectional groups the dear scientific hobby riders mounted each his steed and cavorted for the benefit of convinced associates, a few wondering spectators watching on the side line. The press agency department—if there was one—could profitably borrow a leaf from the book of Gipsy Smith. The newspapers were willing enough, but their reporters often found themselves floundering in deep waters. The atmosphere was really tingling with momentous matters. Genuine experts, heroes of the laboratory and the test tube, expounded the profoundest questions. I heard as many of them as I could get at, but there were many simultaneous meetings. And when I had recourse to the newspapers I usually found the whole business thoroughly desiccated. How could these men and their odd notions hope to compete for space with Lindbergh and the Los Angeles kidnapper? I like these scientists. They are often queer, but they are honest and they are humble. Tennyson expressed more than a pious wish in his lines, "Let knowledge grow from more to more, But more of reverence in us dwell." That is the logical order.

G. B. WINTON.

institute, of which he was an early trustee. Many books came from Dr. Dole's pen, among them "The Spirit of Democracy," "A Religion for the New Day," "The Theology of Civilization," "The Religion of a Gentleman," "Ethics of Progress" and "From Agnosticism to Theism." For sev-

eral years he was an associate editor of the Christian Register.

Pope Pius Names Four New American Bishops

Four new bishops for the United States have just been appointed by Pope Pius. They are Rev. John M. McNamara to be

Special Correspondence from New England

Boston, December 28, 1927.

THE DISCUSSIONS of today determine the decisions of tomorrow. The really important news, therefore, is what is now being spoken in the ear in closets; for that is what sooner or later shall be proclaimed upon the house-tops. I have been impressed lately by such whisperings on two topics. The first, indeed, was given headlines by Boston dailies; but the vibrations of hearts struck by that public blow were quickly muffled by the press. In conversation and correspondence they still sound. On December 8, a meeting of the D. A. R. and its friends was "warned of the red menace," and a column or more appeared in the papers. It was asserted that Russian communism is the subtle source of all social radicalism or pacifism. The churches and universities are dupes. A labor leader just returned from Russia ascended the pulpit of Trinity church as white-robed choir-boys carried a gold-cross! Professors like Harry F. Ward, Felix Frankfurter, and Dr. Richard C. Cabot were named as teaching communism or "lending their names." One "letter to the editor" replied: "This is propaganda carried on by a small group who make the same charges over and over again, unsupported by evidence that would be recognized in a court of law. We find on their black-list the federal council, of which Dr. Cadman is the head, and President Woolley of Mt. Holyoke college. It reminds me of the persecution of the early Christians, who were charged by the reactionaries of that day with every crime." A still more surprising event was the sudden cancelling of a luncheon arranged for our distinguished English visitor, Miss Maude Royden. No explanation was given. It is rumored that she was charged with advocating "companionate marriage." As the private discussion has gone on, echoes have come to my ears. "Any one who criticizes the United States in any way," said one defender of these warnings, "is unpatriotic, unconstitutional!" It is replied that the constitution seems designed to secure maximum criticism of every proposition and every official—legislative, executive, and judicial departments, two houses of congress, a complete system of checks and counter-checks, every person in the government except judges subject to the judgment of the people every two, four, or six years. Apparently our founders feared tyranny more than they feared anarchy.

Consolidations of Churches Proposed

The other topic is that of merging local churches. Once considered only in over-churches villages, it is now seriously pro-

posed in cities and on a large scale. A pastor in a town of 40,000 the other day boldly preached: "In our section there are six struggling protestant churches, with shabby buildings and weak choirs. They ought to combine in one big congregation able to build an adequate plant, have the best music, and provide a pastoral staff sufficient to cover all phases of modern church life and systematically reach every home." Publication of the sermon set people talking and other pastors consulting their denominational secretaries. But those officials are themselves facing the problem. Three recently conferred about the situation in distinct sections of one of our largest cities. Nine churches which a decade ago had a total constituency of 3,000 families, now have 900 or less. A single foreign race contributes 40,000 inhabitants to the section. Here they find their first American homes, and scatter as they prosper. They are loosely attached to their traditional form of religion and eager for Americanization. Can our churches meet their opportunity as now organized? One denominational board by vote proposes a federated church of a type and on a scale never before attempted. All denominations having interests in the section will be invited to a larger conference.

Consolidations of Churches Achieved

Consolidations are actually taking place. In 1910, it was reported, "The population of Y. is now 100,000, but the protestant population is no larger than it was in 1850, and we are trying to support three times as many churches." Since then, eight mergers have been secured, seven of them within denominations and one interdenominational federated church. These give in some cases churches with 1,000 or 1,500 members. Four Baptist churches discussed uniting as one. The method of interdenominational combination usually found feasible is that of the federated church, each unit retaining denominational affiliation. All the more notable is the recent successful union of the Methodist and Unitarian Churches of Walpole, Mass., with the Congregational. Institutional and denominational feeling was overcome by the obvious advantages of one strong church. To make the miracle more remarkable, the Congregational pastor, Rev. Roderick MacLeod, was retained, a fact most creditable to man and people. The United church, as it now is called, was recognized Dec. 30 to Jan. 1, with services at which the speakers were Bishop William F. Anderson, Methodist; Dr. Augustus M. Lord, of Providence, Unitarian, and Dr. S. Parkes Cadman, Congregationalist. Has the protestant readjustment begun?

E. TALMADGE ROOT.

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auxiliary bishop of Baltimore; Rt. Rev. T. C. O'Reilly to be bishop of Scranton, Pa.; Rev. Edward J. Kelly to be bishop of Boise, and Rev. Francis Johannes to be bishop coadjutor of Leavenworth.

Y Service Demanded By South America

In South America the Y. M. C. A. is overwhelmed with demands for extension into new countries and communities. There is a growing recognition there of the need of social agencies' service, especially those that deal with young men.

Anti-Klan Bill Offered In Congress

Federal prevention, by statute, of religious intolerance when it interferes with the constitutional rights of citizens, is proposed in a bill recently introduced in the house by representative Lindsay of New York. Any interference with religious freedom as established by the constitution would be prohibited by the bill. Particularly, persons trying to interfere with any religious group by the "exercise of physical force or intimidation through donning of weird, unusual or uncanny habiliments, which include covering of the head or face," would be forbidden.

Northfield Seminary Adds Gift Building

Palmer hall, a \$200,000 building erected with funds donated by Mrs. George S. Palmer, of New London, Conn., was dedicated at Northfield late in October. The new structure will afford added class rooms, also a fine assembly hall for lectures and entertainments.

Garrett Seminary Adds To Literature

The librarian of Garrett Biblical institute, Prof. S. G. Ayres, has arranged a display of over 300 volumes written by Garrett professors and graduates. The largest number of volumes representing one man is 15 written by Lynn Harold Hough, with 8 pamphlets.

February 12 Will Be Race Relations Sunday

A summons to church people to penitence and prayer to free America from the evils of lynching and mob violence has been issued by the federal council. Feb. 12 has been set as Race Relations Sunday, on which day it is desired that special sermons be preached on such subjects as Christian brotherhood, better race relations, American democracy, contacts with orientals, etc.

Morals Only Changing, Says Professor Dewey

Attending a convention of the American philosophical association at Chicago, late in December, Prof. John Dewey, of Columbia university, told an interviewer what he thought of the current "break-down in morals." "This is a period of change," he said, "and I am of the opinion that the outlook for the future is more encouraging than discouraging. Some of the standards developed in past years are too far away now. The young folks think them arbitrary. The result is a loosening up. What they need is new standards in some instances and different applications of the old ones in others. I don't imply by

any means that there should be a sweeping away of reasonable standards. As an example, philosophy isn't arguing for the abolition of such institutions as monogamy. But philosophy does think that some innovations are needed. If the philosophers can provide the people with the right new principles, I think the people will respond readily enough."

Protestants of Germany Build New Church for Tokio

The German Evangelical congregation in Tokio, Japan, whose church was totally destroyed in the great earthquake of 1924, dedicated a beautiful new church edifice last autumn. The erection of this building was made possible by the gift of 86,000 marks by the protestants of Germany.

Western Seminary Has Graduate School for Clergy

Western theological seminary, Chicago, opened its academic work this season with a graduate school for clergy, while waiting for the buildings of the seminary itself to be erected. These buildings will occupy a site facing the campus of Northwestern university. The graduate school is able to hold its classes through the courtesy of Rev. Arthur Rogers, rector of St. Mark's parish, who has turned over an auxiliary parish house for the use of the school.

Science Ended "Grab-Bag Religion," Says Dr. Fosdick

Speaking at Park Avenue Baptist church, New York, recently, Dr. Harry Emerson Fosdick considered science in its effects upon modern religion. "We are

saved by science from a great temptation," he said. "Our fathers used to say: 'Ask God for it.' They were tempted to the religion of the grab-bag, and now modern science has made the religion of the grab-bag impossible. Science is the great cleanser of the human mind. It makes any religion impossible except the highest. We do not rely on God to give us electric light and subways and giant power. We have discovered that the idea of God as an unscientific charity organization will not do." But, continuing, Dr. Fosdick made it clear that science has its limitations. "We cannot live with war as science has made it," he said; "and we cannot live with industry as it has developed in this western world, presenting us at Christmas time with such appalling contrasts of excessive luxury and excessive poverty. We need something far deeper than scientific invention to meet our needs. We need a new passion for justice in humanity; we need a new belief that personality is not an accident in this universe. We need a new faith that this is a moral universe. We need a new faith in God and his purpose."

Foreign Missions Conference, Atlantic City, Jan. 10-13

About 400 delegates representing some 90 missionary boards and societies of the United States and Canada are meeting in annual session in Hotel Haddon hall, Atlantic city, this week. Rev. F. W. Burnham, president of the United Christian missionary society of the Disciples, is chairman of the conference. The secretaries are Rev. Leslie B. Moss, Rev.

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CHRISTIAN CENTURY BOOK SERVICE, CHICAGO

Milton Stauffer and Dr. A. L. Warnshuis, all of New York city. Among the major items for consideration and action by the conference will be the new situation that has arisen in China due to the nationalist movement. One session of the conference will be given over entirely to the consideration of this subject when the principal address will be made by Dr. Henry T. Hodgkin, a secretary of the National Christian council in China. Two sectional meetings will discuss the relation of missionaries to the rising national churches, the registration of schools, and other administrative problems arising out of the nationalist spirit. Other speakers scheduled are: Dr. Charles R. Watson, president of the American university in Cairo; Rev. A. W. Beaven, of Rochester, N. Y.; Dr. Samuel Guy Inman, Dr. Ralph E. Diffendorfer and Pres. Edwin D. Soper. One of the most important items of business will be the making of plans for the 1928 meeting of the International Missionary council which is to be held in Jerusalem, and to which the United States and Canada will have about 35 delegates. The discussion of these plans will be led by Dr. John R. Mott.

The Editor of the Baptist Makes Resolutions

In an editorial published on New Year's day in the Chicago Tribune, Rev. John A. Earl, editor of the Baptist, resolves, during the current year "to approach all my prejudices with a view to reducing them to the minimum or removing them altogether." "I am determined," he continues, "to deal faithfully with my antipathies inherited from a long line of protestant ancestors and to make a more sympathetic and sustained effort to arrive at the truth about Roman Catholicism." Dr. Earl makes a further resolution: "My mind is made up to seek a more sympathetic understanding of both fundamentalism and modernism, and in the meantime I refuse to be personally bitter toward advocates of either side."

Cardinal Mundelein Plans School For Neglected Boys

Catholics in the Chicago archdiocese of the Catholic church will be asked for \$1 each by Cardinal Mundelein in an effort to raise a fund for the erection of a residential school for boys at Lockport, Ill.

Christian Herald Company Elects J. C. Penney to Its Presidency

According to an announcement by Graham Patterson, publisher of the Christian Herald, James C. Penney, millionaire founder of the nationwide chain of stores bearing his name, has been elected president of this weekly, which Dr. Daniel A. Poling serves as editor. The Christian Herald, which was founded in 1878, will observe its 50th anniversary next autumn.

Two Chicago Woman Leaders Make Resolutions

Asked by a local reporter what New Year's resolutions they are making this year, two of Chicago's foremost woman citizens, Miss Jane Addams and Judge Mary M. Bartelme gave expression to their convictions as to the world today. Said Miss Addams: "As one grows older one is more impatient with subterfuges and shams generally, and increasingly de-

sirous that the 'last run' at least should be free from them. The world is apparently so confused that the least one can do for it is to keep one's mental integrity and to hold honestly to such poor wisdom as one has been able to garner on the way." Judge Bartelme gave as her "resolution" for the new year, "that I shall not fail to take advantage of every opportunity to arouse public interest and a realization of responsibility on the part of the public in the kind of care, training, food and discipline given dependent, delinquent and feeble minded children committed to institutions and associations by the juvenile court, and with particular emphasis on the deplorable lack of accommodations for such children."

Former Publisher of the Congregationalist Dead

The death is announced, on Dec. 20, of William F. Whittemore, a long-time member of the Old South church, Boston, and at one time publishing agent for the Congregationalist. Mr. Whittemore was also treasurer of Andover theological seminary.

Inauguration of New Hamline President

Dr. Alfred F. Hughes was inaugurated as president of Hamline university, Dec. 13, the service being held in Hennepin avenue Methodist church, Minneapolis. Bishop Locke presided and an address was given by Dr. Hughes on "The Keys of the Church College."

Cornell College President Says Christian Mind Is World's Need

Dr. Herbert J. Burgstahler, entering upon the presidency of Cornell college, Mt. Vernon, Ia., declared in his inaugural address that "the first great need of the world is a Christian mind to wisely direct the new tools of civilization. Tools are important to the development of civilization, but tools are useless without an intelligent mind to use them. The mind to direct them properly must be not only intelligent, but properly motivated. Unless education develops mind attitudes toward others as Christ thought of his fellow men, it has failed to contribute to an imperative need of this age."

An Outstanding Religious Event in Ohio

The ninth annual state pastors' association—gatherings sponsored by the Ohio council of churches—is to be held in Columbus, Jan. 23-26. Seven fields of discussion are to be dealt with in "commissions" limited to 200 men each. Each commission will have before it as a basis for discussion a tentative report and series of questions formulated in advance by a committee. For each commission there will be an "advisor," these including, for the respective groups, the following: International good will, Rev. William P. Merrill; evangelism, Bishop Theodore S. Henderson; interdenominational good will, Rev. John M. Moore and Rev. Orvis F. Jordan; religious education, Dean Walter S. Athearn; "the youth community," Rev. Halford E. Luccock; racial good will, Rev. George E. Haynes; moral welfare in the home, Rev. Paul S. Leinbach. Each of these advisors will give one or more addresses before the main body of the con-

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vention, in addition to leading the sectional discussion, and besides these, the following are also scheduled for addresses: S. Parkes Cadman, Robert E. Speer, Merton S. Rice and Bernard C. Clausen. The chairman of the convention is Rev. Nicholas Van der Pyl, Congregational minister of Oberlin. At the convention this year will be staged the finals in the third annual Prince of Peace declamation contest conducted by the Ohio council of churches among boys and girls of high school age, in which six surviving contestants from some 2,000 who entered the initial competitions will meet to strive for cash awards totaling \$1,150 and three college scholarships. Dr. Cadman will conduct an open forum and will speak at a public evening session on "Lausanne and Its Meaning." Dr. Speer will speak twice, on "The Churches of Asia" and "A Progressive Church." Dr. Rice's topics are "The Preacher and His Task" and "The Irresistible Christ." Those of Dr. Clausen are "Who Knows Most About Preaching?" and "How to Be Angry." An interdenominational communion service is included in the convention program for the first time this year. W. O. Thompson will preside. At last year's meeting there was an attendance of about 1,000 ministers. This year a still larger gathering is expected.

Methodist Leader Refuses Conference Election

Dr. David G. Downey, book editor of the Methodist church, has announced that, acting on physician's orders, he must decline an election as delegate to the approaching general conference of his denomination. Dr. Downey has been on the delegation of the New York East conference eight times, and since 1916 has been chairman of the general conference committee on episcopacy, generally accounted the most powerful committee in that body. In 1920 Dr. Downey refused to allow the general conference to elect him to the episcopacy.

Dr. W. E. Garrison Heads Society of Church History

At the 53d annual meeting of the American society of church history, held at Union theological seminary late in December, Dr. Winfred Ernest Garrison, of the Disciples divinity house of the University of Chicago and literary editor of The Christian Century, was elected president of the organization.

University of Nanking Has New Chinese President

The University of Nanking, a union institution formed in 1910 by the joining of the higher educational work of the Disciples, the Methodist and the Presbyterian churches in Nanking, has achieved one of the goals set for itself by its founders. This goal is the election of a thoroughly capable, well trained Chinese Christian president in the person of Dr. Ch'en Yü-gwan. It has from the beginning been the aim of these missionary, "foreign" colleges and universities, to become entirely Chinese in administration and management. This did not mean that American teachers and experts in various fields would not serve as teachers and lecturers and demonstrators. Rather it meant that the head of the institution would be a

Chinese, and the policy-directing body on the field be largely Chinese. The realization of the first item in this program has been very much hastened by the great national movement and revolution that is now in progress in China. In 1916 Mr. Chen came to America, at his own expense, and entered Case School of Applied Science in Cleveland, O., as a special student in the chemistry department. From 1917 to 1922 he studied at Columbia university, where he received the degrees of master of arts in 1918, and of doctor of philosophy in 1922, in chemistry. Dr. Chen returned to China in 1922 and until 1925 was head of the department of chemistry and physics at the Peking National Normal university. During this time he was also dean of administration, and for two years served as chairman of the university council, acting for the president of the institution. In 1925 he returned to his alma mater to teach chemistry. The following year he was made dean of the college of arts and science, and was elected president of the university Nov. 10, 1927.

Methodist Board of Temperance Meets in Washington

The board of temperance, prohibition and public morals of the Methodist church, of which Dr. Clarence True Wilson is general secretary, held its annual meeting late in December at Washington, D. C. Bishop W. F. McDowell presided at the sessions. Lay delegates were present from every section of the country. Among the leaders present were: Bishop James Cannon, Jr., of the Methodist church, south; Canon William S. Chase, head of the international reform federation; Dr. J. W. Claudy, of the board of temperance and moral welfare of the Presbyterian church; Dr. W. L. Darby of the Washington federation of churches; Mrs. Ella Boole, national president of the W. C. T. U.; Miss Anna Gordon, world president of the W. C. T. U.; Congressman T. J. B. Robinson, of Iowa, and Prof. J. J. James, of Northwestern university.

Educators Inaugurate College In the Loop

As planned several weeks ago, a "college in the loop," under the joint auspices of University college and the Chicago council of religious education, a department of the Chicago church federation began its sessions Jan. 2 at University college. The teacher of this initial course on "How to Understand Youth" is Prof. Norman E. Richardson, of Northwestern university, and the course will continue for 12 weeks, on Mondays and Thursdays, from 7 to 9 in the evening. Another course on "How to Organize Religious Education" and taught by Prof. Ernest J. Chave, of the University of Chicago, began last Saturday, 11 a.m. to 1 p.m. and will continue for 24 weeks. A third course taught by Prof. W. C. Bower of the University of Chicago will have as its subject, "How to Teach Religion," and will begin Apr. 2, continuing 12 weeks.

Michigan's Cult Loses Its Monarch

The long fight waged against "King" Benjamin Purnell, head of the House of David colony at Benton Harbor, is over.

The "king" is dead and his once flourishing community discouraged and disorganized. Whatever the delinquencies or irregularities of King Benjamin and his cult, he seemed to outsiders a rather harmless old man and his band a disappearing brotherhood. If half the energy displayed in hounding the old man and turning the law's weapons against him had been waged on the bold high-jackers, bandits, bootleggers and rampant supercriminals, we would have a better Michigan.

Toledo Church Sends Peace Greeting To Representatives in Washington

At the conclusion of the morning service on Christmas day, the congregation of West End Church of Christ, Toledo, O., after an appeal for world peace by the minister, Rev. M. L. Norment, voted to send a Christmas message to Representative Chalmers and Senators Willis and Fess, as a practical expression of the Christmas spirit. We quote from the telegram carrying the message: "Believing war to be a sin and a crime, and contrary to the true spirit of Christianity; and, believing, also, that competition in armaments leads invariably to war, we most earnestly protest against the proposed 'billion dollar navy expansion' recommended by President Coolidge in his annual message, and urge you to use your utmost influence to defeat the same if and when presented to congress."

BOOKS RECEIVED

What is Cooperation? by James Peter Warbasse. What is Mutualism? by Clarence L. Swartz. What is the Single Tax? by Louis F. Post. Dan Minturn, by M. H. Hedges. Prosperity? a Symposium, edited by Harry W. Laidler and Norman Thomas. Vanguard Press, \$5.00 each. My Religion, by Helen Keller. Doubleday, Page, \$2.00. Prayers, by Jenkin Lloyd Jones. Beacon Press, \$1.50. Man and His God, by Prescott F. Jernegan. Author, Palo Alto, Calif., \$1.25. The Ways of Modernism and other Essays, by J. F. Bethune-Baker. Cambridge University Press. "Every Man a Brick," by Merritt M. Chambers. Public School Pub. Co., Bloomington, Ill. India Tomorrow, by Khub Dekhta Age. Oxford, 3/6. "I See," by William H. Bridge. L. M. Buckle, Boonton, N. J., \$1.00. Three Wise Men of the East and other Lectures, by Arthur J. Todd. University of Minnesota Press, \$2.50. Theodicy, a Poem in two parts of ten cantos each, by the Hermit Bard (Charles Drake).

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Recommended Books for January

1 Does Civilization Need Religion?

By Reinhold Niebuhr

From the first sentence of his new book—"Religion is not in a robust state of health in modern civilization"—to the last sentence, Dr. Niebuhr grips the mind with his statement of facts and stirs the conscience with his profound seriousness. He is no roseate optimist, but he has excellent eyes for seeing things as they are. His book maintains that the task of redeeming western society rests in a peculiar sense upon Christianity, which has reduced the eternal conflict between self-assertion and self-denial to the paradox of self-assertion through self-denial and made the Cross the symbol of life's highest achievement. The author is persuaded that the idea of a potent but yet suffering ideal which is defeated by the world, but gains its victory in the defeat must continue to remain basic in any morally creative world-view. Dr. Niebuhr made a tremendous impression in his address before the recent Student Volunteer convention. His new book was selected by the Religious Book Club as its first recommendation. (\$2.00)

2 The Wrestle of Religion With Truth

By Henry Nelson Wieman

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